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الكتاب المبعوث

باللغة المغربية الدارجة

MOROCCAN ARABIC

INTERMEDIATE READER

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AL 002 041

M O R O C C A N   A R A B I C  
I N T E R M E D I A T E   R E A D E R

by  
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Part I

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## Preface

This Moroccan Arabic reader is one of a series of texts originally inspired by the needs of the Peace Corps. Both a basic course (Scholes, Alami 1966a) and an intermediate reader (Scholes, Alami 1966b) were written under Peace Corps auspices. It was hoped that both of these could be thoroughly revised and put into final form. A revised version of the first, pre-speech, part of the basic course has been prepared (Migliazza-Alami 1966), but the active phase has not been worked on further.

When application was made to the U.S. Office of Education for funds with which to prepare an intermediate reader, it was intended to use the Scholes-Alami text (1966b) as a beginning, to be revised and expanded. This was not done, and the present volume is completely new.

All of the texts and drills were written by Mr. Alami, under the general direction of the editor. The latter has furnished the introduction.

Carleton T. Hodge

### Note

This is a preliminary edition. Corrections are in progress by the authors, and suggestions from others are welcomed.

## Introduction

The Report of the Conference on Neglected Languages, held under the auspices of the Modern Language Association of America and the U.S. Office of Education, March 27-28, 1961, listed Arabic, both literary ('contemporary' is the term used in the report) and colloquial among the languages of high priority (Fife-Nielsen 1961.16). The Arabic dialects of North Africa were here subsumed under 'Maghrebi'. Since that time there has been considerable effort expended to provide materials in these dialects. The present work is part of this continuing program.

The above report also listed the types of language materials recommended for preparation, with priorities given (18-21). The second highest priority, item 2, is:

'All learning tools beyond the basic level essential to help the learner achieve competence in the aural and visual use of the target language or to make the transition from the use of learner's materials to the direct use of sources in the target language.'

Of these items (listed on 19) 'readers' were given first, presumably as of higher priority.

The implementation of the National Defense Education Act has seen numerous 'readers' in many languages. Most of these have been of a fairly conventional type, being selections from written texts. An apparently neglected section of the above report is the article on 'Tools for the acquisition of a second language' by Austin E. Fife (86-98). Fife's remarks on 'readers' are well worth quoting:

"Readers" are usually thought of after basic courses. Certainly we need readers of graded difficulty and with variety in subject matter to meet the needs of students at given levels of competence, to reflect the variety of the target culture and the varying needs of specialists who are learning the target language for sundry purposes. Too often at this level the language as an audio-lingual vehicle is lost sight of. Certainly at the so-called intermediate levels of study we need to think

more than we ever have before of audio-lingual materials, or of texts supplemented by lecture materials and materials designed to be used for exercises in oral comprehension. Materials for advanced listening, together with intermediate and advanced conversational drills and exercises, are also needed.

The accompanying 'reader' is, I trust, more in line with what Fife had in mind than many others. The object is threefold: 1) to provide a text which will be articulatable with a basic course; 2) to give natural language--advanced colloquial, so to speak, not a literary style; 3) to furnish material which is culturally insightful.

The first aim is in some respects the hardest to fulfil. True articulation of intermediate materials cannot be achieved until a completely acceptable basic course is available. There exist at least four recent basic courses, none of which is wholly satisfactory (Sa'id 1955; Smith 1965; Harrell, Abu-Talib, Carroll 1965; Scholes, Alami 1966a, part one replaced by Migliazza-Alami 1966). The present work assumes that the reader has been through the Harrell text or its equivalent. It has long been the conviction of the present writer that materials to be used immediately following the completion of a basic course must be written specifically for this purpose. This may not be true of certain basic courses in specific languages, but as a general rule it is believed to be valid, particularly for the less usual languages. Basic courses in these are not apt to prepare the student to plunge into ordinary literary material. The gap between must be filled. This gap may be in structure, vocabulary, style, etc. It is the further conviction of the writer that the material written for this purpose needs to be comprehensive in its cultural coverage (see point 3 below). It must provide the setting in which materials lifted out of the culture (as books, articles, etc.) may be understood.

It is also assumed that the user of the present reader has at hand several standard references. The first is Harrell's grammar (1962). This work

has reduced the necessity for many notes, and explanations to the texts are largely semantic rather than grammatical. It is, however, expected that the available dictionaries will be used when necessary (Harrell, Abu-Talib 1966; Sobelman, Harrell 1963; Wehr 1961). It is hoped that the notes, as well as the translations of Part I pre-drills, will keep dictionary use to a minimum. An effort has been made in the notes to explain Arabic words in Arabic in order to reduce the use of English, including bilingual dictionaries.

The second aim, the use of natural language, is closely related to the problem of articulation. Interestingly enough, when there is close adherence to a principle of naturalness, the texts serve better as audio-lingual material (à la Fife above quoted). Each text is preceded by a conversational pre-drill, the purpose of which is to introduce both the vocabulary and structures met in the text. Part I has in addition translations of these pre-drills, to reduce student dependence on speaker or dictionary. Questions are included after the notes to help stimulate audio-lingual use of the materials. If so desired, the texts may be used as comprehension exercises following the pre-drill (that is, they can be read by the speaker or played on the tape before the student has looked at the printed text, with appropriate checks made on the student's understanding).

The use of Arabic script for Part II is intended to enhance rather than detract from the naturalness. The conventions used--sometimes approximating classical Arabic spellings--are representative of those used by Moroccans in writing colloquial Arabic. No introduction to the script is given, as several adequate ones already exist. In order to provide a bridge between such Arabic script as the reader may be familiar with and that here used, an Arabic version of the first seven pre-drills is given. As this is also given in transcription, the student may study these before beginning Part II.

The third aim, to provide material which is culturally insightful, sounds trite. It has been the purpose of more language texts than one can count. It is hoped that the approach used here will furnish insights which will prove valuable to the person interested in interacting with members of the Moroccan culture.

The basic concept behind the present reader is that of 'cultural vignettes'. If one has an overall cultural view, one may undertake to give 'samples' of each facet of the culture. These 'samples' represent incidents, ordinary everyday characteristic happenings. The text which embodies this sample may be narrative, conversation, description, or all combined. None of the texts is to be a generalized description—a discussion of custom, geography, etc. Each is to be typical, not comprehensive.

In order to furnish even representative vignettes of the different facets of culture would entail a reader running to thousands of pages. It would be necessary to have first a complete cultural outline which could then be systematically followed. This would give what may be termed minimal representative coverage. In the absence of such an outline, the editor of this and other intermediate readers being prepared at the Center has referred the authors of these to the cultural map developed by Edward T. Hall and others at the Foreign Service Institute and published by Hall in his Silent Language (218-225). This is a provocative chart, one which can be used to stimulate the thinking of writers who may have little or no anthropological awareness.

Judged against such an ideal—rough though the latter be—the present work can only be described as a fragment. The editor feels that it is a true reflection of the vignette concept but within the limits of time and space can only be a small part of what may be written. Due to the manner of its execution—two major parts, each consisting of a group of related texts—its scope



is not as broad as completely isolated texts would have furnished. It is felt, however, that the added understanding developed by such connected texts outweighs this apparent disadvantage.

Obviously any literature or other written records from a culture reflect aspects of that culture. A comprehensive culture-oriented reader would include samples of all sorts. In making a short reader such as the present one, a choice must be made as to what aspects of the culture are to be represented. The choice here has been that of inter-personal relationships. Part I, for example, is meant to portray a typical generation-gap situation. The development of this theme brings in other cultural features, as does the theme of Part II. Such vignettes are meant to immerse the reader in a real-life kind of situation, to help him think like the Moroccans who are represented.

In a speech area where there is a great deal of literary production, such vignettes may be found ready-made. Even literature, however, has its drawbacks, as there is a purpose to it over and above the presentation of life as it is, an ulterior motive. Here the motive is to present pictures of life, nothing more. (A previous intermediate reader--Scholes, Alami 1966b--has a number of short isolated texts and may be used as a supplement to this reader, Part III, by those who want some additional material.)

It is hoped that this approach, that of overall cultural representation, will find favor with future reader-writers and that we will eventually have a culturally comprehensive Moroccan Arabic reader.

Each lesson of Part I consists of five parts: 1. Pre-drill sentences; 2. Translation of pre-drill sentences; 3. Text; 4. Notes; 5. Questions and other drill. In Part II there are no translations (2). The actual order in Part I is somewhat different: The pre-drill and texts of the lessons are given serially, followed by all of the notes and questions, the translations being given

at the end of the volume. The position of the last is to reduce reliance upon them. They are there for reference, but every effort should be made to keep classroom work as well as individual study in Arabic.

In Part II each lesson is given in its entirety (pre-drill, text, notes, questions).

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Text A

--qalu li Rasid tbarkallah HaSSal <sup>o</sup>al lbakaloria had l<sup>o</sup>am!

--yyih, nzaH u rah farihan la huwa wala bbah.

--sgad ya<sup>o</sup>mal daba?

--iwa sma<sup>o</sup>t b.lli gad ydxol l.lqism lbidagozi..., waqila bga ywalli ustad.

--nasi qbiH. sHal f<sup>o</sup>amru daba?

--tmanTas l<sup>o</sup>am b.DDabT.

--wliyyid n<sup>o</sup>zib tbarkallah, u dki.

--llah ya waddii!

--xlaq Hdaya gir lbarih; ddunya bHal lmanaam.

## Chapter I

### Text A

#### Mogaddimat Hayaat Rašiid

Rašiid šaabb Candu tminTaš l<sup>C</sup>am. had l<sup>C</sup>am HaSSal<sup>C</sup>al lbakaloria dyalu, u kaysta<sup>C</sup>idd baš yadxol l-lžaami<sup>C</sup>a. Candu minHa mil lwizaara baš ydxol l-lqism lbidagoži f-RRbaT, Hit kayfaDDal ykun ustaad.

had ššaabb lli gadi nHki l-kum lHayat dyalu xlaq Hdaya mnayn kunt ana brasi kandraš f-ttaanawi.

milli kanat<sup>C</sup> andu xams sniin, u dxal l-lmadrasa, u huwa mnayn kayži l-DDaar, kaybda y<sup>C</sup>mal bHal lmu<sup>C</sup>allim dyalu; kayuqaf qbalat bbah u yimmah, u xutu SSgar, u Hatta yla kanu ši nas uxrin f-DDar, u ybda za<sup>C</sup>ma kayqarrihum dak šši lli ora huwa. ubbah kayfraH uyqol l-yimmah: 'had luliyyid gadi ykun muHaaDir kbir f-lžaami<sup>C</sup>a.

u dabe gadi n<sup>C</sup>Tikum raDra<sup>C</sup>al lHayat d-had ššaabb Rašiid milli xlaq Hdaya, hadi tmanTaš l<sup>C</sup>am, bHal lmanaam.

Text B

--gir lbarih wana u bbaH C'zara ma kantfarqus, dima kansafu bzuz u...;

ssi Comar razul Tiyyib, milli kunna drari Sgar, Camaru ma tbaddal.

--ssi Cumar uld Ca'ila, llah ya waddi.

--Hatta dak ssiyda mratu mskina bint nnasi u mazala Sgira.

--bint min hiya?

--llah ya waddi! bint lHaz MOHAMMAD lbardCi.

--iyyih, qbal ma ddzuwvaz kanat katqra f.lmadrasa d.ssaCb.

--wa gir si yyam qlila u xlaS yallah katC'ra? tktab smiyytha b.lkasfa.

--wa ara u kan; hadak waqt u hada waqt; lla yhannik f.had ssaCa,

Candi-mu'cid m'ca ssi Comar f.lqahwa, nsufak min baCd.

--il lliqa.



## bban Rašiid

### Text B

bban Rašiid kan Sdiqi min qbal ma ydzuwwaž.  
umnin ža y<sup>c</sup>mal l<sup>c</sup>urs, ma Htašši ystad<sup>c</sup>ini; xamstaš  
lyum qbal mal l<sup>c</sup>urs ma kunnas kantfarqu, u kan ma  
kaydir lxayT flibra Hatta kaystašar m<sup>c</sup>aya, wila  
ma ttafaonaš kaybaddal naDaru; hadi daba tsa<sup>c</sup>Taš  
l<sup>c</sup>am. sana min baCd, xlaq luliyyid Rašiid. kadalik  
HDart nhar ssbu<sup>c</sup>, u kunt waqaf waqt ssmiyya bHal yla  
kunt <sup>c</sup>ammu aw xalu.- ddinya Bhal lmanaam, hadi tmanTaš  
l-sana!! wa ma <sup>c</sup>linaši; lmuhimm ana HaSSalt <sup>c</sup>la minHa  
baš nmši ntxaSSaS f-lxaariž; hadik ssa<sup>c</sup>a Rašiid kanat  
<sup>c</sup>andu rab<sup>c</sup>a sniin. giyyabt talt sniin f-lxaariž, u  
mnin rža<sup>c</sup>t l-bladi žbart Rašiid tbarak llaH, walla  
<sup>c</sup>azri, kaywSalli taHt baTi, u bbah farHan bih kaygolli:  
"tbarak llaH wliyyid dki u nžiib, u hnak galli bbah"  
milli kayži mal lmadrasa kaybgi ydir bHal lmu<sup>c</sup>allim  
dyalu u kaydba yqarrihum ddurus dyalu f-DDar.

waHad nnhar kunna galsin ana u bban Rašiid f-lqahwa,  
ža huwa <sup>c</sup>raD li (gir bfammu) bas nt<sup>c</sup>ašša u nqaSSar m<sup>c</sup>ahum  
f-DDar. hna Rašiid gadi ybda y<sup>c</sup>ayyaT li Cammi, u gadi  
ybda ywarrini lknaniš u lktuba dyalu baš nraž<sup>c</sup>u ddurus  
ana wiyyah. lHaasil kabrat bini u bin dak luliyyid ši  
maHHibba, tqulu waldi, maši gir wald Sdiqi.

Text C

A--ahlan b.ssi <sup>C</sup>omar... Ô! dduktur...<sup>C</sup>al sslama, waqtaš <sup>~</sup>ziti min Amirika?!

B--llah ysallmak, wa raha Tal<sup>C</sup>a l.sab<sup>C</sup>a šur.

A--wallahila twahHašnak. bHal l<sup>C</sup>ada a ssi <sup>C</sup>omar? ... u nta ya doctor <sup>~</sup>sgadi  
nzib lak?

B--atay b.nna<sup>C</sup>na<sup>C</sup> u ma ddirš fih ssukar.

A--n<sup>C</sup>am a ssidi.

-----  
B--mudda u had ssiyyid kayxdam f.had lmaqha\*

C--min qbal ma yxlaq walid Rasid...,

B--milli kunna b.zuž<sup>~</sup> <sup>C</sup>zara kanziw l.hna sa<sup>C</sup>a sa<sup>C</sup>a.

C--....., wa haHna kanntaDruk b.la<sup>C</sup>sa ya duktur, wa labudda, qbal ttas<sup>C</sup>ud.

B--biHawli llah.

\* refined word for "qahwa", (the shop, not the drink)

Text C

dazat šuhuur u-a<sup>C</sup>wam, u ddinya bHal lmanam;  
 ukunt, yla ma šuftšī Rašīid, kanšufu marra f-l usbuuC,  
 uhuwa fuqmma yšufni kayžib lmiHfaDa dyalu, u yžbad  
 lknaaniš u lktuba minnha, u ybda kayraža<sup>C</sup> m<sup>C</sup>aya, wana  
 gir <sup>C</sup>aTih bali u huwa lli kaywarrini kullšī wygulli:  
 "had ššī qrinah lbariH, u had ššī <sup>C</sup>ad lyum f-SSbaH"

lHaasil ma <sup>C</sup>linaši; l<sup>C</sup>am faš kan gadi ytgaddam  
 lššahaada libtidaa'iyya, mnayn kammal tnaš l<sup>C</sup>am, kunt  
 Candhum bHal l<sup>C</sup>aada, u Rašīid kaywažžad l-mtiHaan f-lbiit  
 fayn kayn<sup>C</sup>as huwa u xutu SSgar. sma<sup>C</sup>ni kanhdar m<sup>C</sup>a  
 bbah u yimmah u ga<sup>C</sup> ma ža l-lbiit lkbiir. waHad ssa<sup>C</sup>a  
 u huwa ytamam maži <sup>C</sup>la rus hnanu, u za <sup>C</sup>candi ugalli  
 f-wadni: " <sup>C</sup>afak a <sup>C</sup>ammi ma tmšī Hatta ndwi m<sup>C</sup>ak,  
 wa-la-budda."

goltlu Hatta ana f-wadnu: "yak la bas."

galli <sup>C</sup>awwad f-wadni: "f-lgaaya, gir <sup>C</sup>candi bik  
 lgaraD."

Text D

--<sup>C</sup>ammi, <sup>C</sup>ammi, baġi nhdar m<sup>C</sup>ak qbal ma tmsi.

--wa qol.li daba.

--lai mnayn tkun xariż duz <sup>C</sup>andi l.lbit SSġir.

--<sup>C</sup>la rasi.

--.....; hak a <sup>C</sup>ammi, qra had šsi, b.lHaqq ġir bini u binak..., ana u nta, ...la baba, la mama. mattaġqin?

--mattaġqin... (m<sup>C</sup>arasu): y<sup>C</sup>lam llaħ šnu f.had žžwa lli <sup>C</sup>Tani Rašidi

--wa lla yħannik a <sup>C</sup>ammi daba.

--il lliqa ya waldi Rašiid... (m<sup>C</sup>a rasu): walayinni tqila had žžwa! y<sup>C</sup>lam llaħ šmin sirr fiha..., ma fiya ma nqra daba, nmsi nDrab na<sup>C</sup>sa.

-----  
--ma <sup>C</sup>andi ma nsalak a waldi Rašiid. wa štti\* lli kayžtahad kaynzaH.

babak u mamak ma ykunu ġir farħanin bla qyaS!

--...bla šakk.../<sup>C</sup>ammi, dak l'amana lli <sup>C</sup>Titak, škan minnha?

--iwa, Hallit žž'a u šuft lli fiha walakin.....

--wa mzyan, daba ġadi nmsi <sup>C</sup>and baba l.lma<sup>C</sup>mal, candu biya lġarad.

Text D

qabla kulli šay! <sup>C</sup>las bga ytkallam m<sup>C</sup>aya Rašiid.  
qbal ma nxruž (ha)dik llila!! lwaqi<sup>C</sup>, mnayn mšit  
<sup>C</sup>andu l-lbiit fayn kan kayTala<sup>C</sup>, gir šafni qarrabt,  
u huwa yuḡaf uyži <sup>C</sup>andi l-lbab, u f-yaddu waḤad  
žžwa kbira, u mašduda; makkalhali, u galli: " a <sup>C</sup>ammi,  
<sup>C</sup>andi fik ttica lkamla; hak had žžwa, raha fiha diftar  
kbir kullu maktub; yla bgiti tHallha u taqra dak šši  
lli maktub f-ddiftar, ma nzuwwallākš, bālHaq ma tqol walu  
l-baba aw l-mama, Hatta nduwwaz lantiHan, u ana gadi nži  
<sup>C</sup>andak l-maHallak u nddakar ana wiyyak.

xdit žžwa u mšit l-DDar, u bqit Hayir waš nHallha  
walla la. ma fadni gir mn<sup>C</sup>as dak llila, u llagadda  
yž<sup>C</sup>al llah xir. llagadda ma kayn šay, lba<sup>C</sup>du Hallit žžwa  
lli <sup>C</sup>Tani Rašiid, karžbar fiha kunnaš; ši myat warqa  
kullha maktuba, b-ttarrix, u nnhar, ya<sup>C</sup>ni mudakkira  
yawmiya dyal Rašiid, bdaha f-ššhar d-<sup>C</sup>tubar u hadak  
kan ššhar d-jwan, <sup>C</sup>layn tis<sup>C</sup> šhur ...!! ma fadni gir  
šaddit lmudakkira dyal SaHbi SSgiir, u xabbitha f-lamžar  
dyal lmaktab dyali, u golt m<sup>C</sup>a rasi: " ma nqraha Hatta  
yži <sup>C</sup>andi Rašiid; huwa yqra ktabtu b-zzirba, u na<sup>C</sup>raf  
<sup>C</sup>laš <sup>C</sup>Tani lmudakkira dyalu, ana, u maši l-babah".  
kan hadak nhar larba<sup>C</sup>, u Rašiid ža <sup>C</sup>andi l-DDar nhar  
žžam<sup>C</sup>a, farHan kayDHak min wadnih Hit nžah fššahaada.  
t<sup>C</sup>annaq fiya: " a <sup>C</sup>ammi nžaHt, a <sup>C</sup>ammi nžaHt."  
wana kanhannih u niraH bih, u daxxaltu l-lbiit lkbiir;  
u huwa yhazz <sup>C</sup>aynu fiya mtammar za<sup>C</sup>ma bHal ši ražil,  
u galli: " <sup>C</sup>ammi, l-fala<sup>C</sup>ti <sup>C</sup>la dak šši dyali." goltlu  
lHaqiqa, ža huwa bqa kayhazz rasu u qalli: " iwa mzyan;  
daba lllah yhannik, nsufak min ba<sup>C</sup>d."

Text E

--šgad t<sup>c</sup>mal f.had SSif?

--gad naxud gir š<sup>i</sup> usbu<sup>2</sup> d.l<sup>c</sup>uTla, u gad nduwwu f.ifran. /u duk  
tlata d.l'asabi<sup>c</sup> loxra gad nxalliha Hatta l.l<sup>c</sup>am žž<sup>v</sup>/ bēit ntsara  
šwiya f.'urubba.

--hadi fikra mu<sup>c</sup>tabara. /walakin had l'usbu<sup>c</sup> lli gadi dduwwaz  
f.ifran, yallah ndduwwzuh ž<sup>i</sup>ni<sup>c</sup> f.sla aw f.Mahdiya aw f.žž<sup>v</sup>dida... .

--la ya axi /b.ssraHa ma kay<sup>v</sup>wafoqniš<sup>v</sup> lhawa d.lbHar/ kanaraD, u ma  
kanžbar nasaT/ ma kanbqa la nakul mzyan wala nn<sup>c</sup>as mzyan, lHaSil  
ma kaynfa<sup>c</sup>ni gir žžbal.

--mttafqin a sidi, yallah nduwwu had l'usbu<sup>c</sup> mžmu<sup>c</sup>in f.ifran/ u nmsiw  
nsufu lmuxayyamat lmadrasiya Hdana tamma f.ban Smim, u f.Ras lma/  
bzzaf d.drari dyanna rahum tamma f.lmuxayyan/ wlad ubnat.

--Hatta Rasiid, wald Sdiqi ssi <sup>c</sup>omar, rah tamma f.ban Smim hadi  
daba..., <sup>c</sup>layn tlata d.l'asabi<sup>c</sup>/ mšit<sup>v</sup> šttu nhar lHadd lli daz,  
masi hada, lli qbal minnu.

--<sup>c</sup>lih l<sup>c</sup>amal a ductor, nmsiw n<sup>c</sup>awwdu nsufu mžmu<sup>c</sup>in. /iwa maw<sup>c</sup>idna  
hna bHal l<sup>c</sup>ada, baš nttafqu <sup>c</sup>al lbarnamaž.

--la smaH li/ žadda nša'Allah mstad<sup>c</sup>i <sup>c</sup>and Sdiqi ssi <sup>c</sup>omar.

--daba n<sup>c</sup>mal lak tilifun.

# Text E

hadik ttalt šhur dyał SSif, Rašiid duwwaz minnha  
 sitta dal asaabi<sup>C</sup> f-lmuxayyam, mša l-žžbal Hit ma  
 kaywafquš lhawa dlbHar; ba<sup>C</sup>da, qbal ma ymši l-lmuxayyam,  
 waHad llila kunt <sup>C</sup>andhum wqalli bbah: " gadda f-lfžar  
 Rašiid gadi yqalla<sup>C</sup> l-lmuxayyam." šuft f-ddirri, u  
 šaf fiya, u hazz li rasu uqalli: " min ba<sup>C</sup>d nži mal  
 lmuxayyam nšufak a <sup>C</sup>ammi." Hna za<sup>C</sup>ma kantfahmu  
 ba<sup>C</sup>Diyyatna. u f-lHiin sallam <sup>C</sup>lina u mša yn<sup>C</sup>as baš  
 yfiq bkri. ana zatt mmurah šwiya umšit Hatta ana  
 l-maHalli. dak llila <sup>C</sup>Titha lnn<sup>C</sup>as. llagadda,  
 mnayn faqt, tqol ši Haža kanat katxaSSni <sup>C</sup>ad bHal lli  
<sup>C</sup>Tani b-Tarša u qolt: " iih! Rašiid-wlidi daba rah  
 wSal l-lmuxayyam! ". nsit lmudakkira, u bqa bali gir  
 m<sup>C</sup>a mulaha bHal lli ma šuftuš hadi mudda. dak SSbaH  
 kullu ma žbart šahiya l-lfTuur, ma žbart <sup>C</sup>qal baš nbqa  
 f-DDar; ma fadni gir lbast Hwayži u xrašt hakkak bla  
 fTuur; yallah yallah ma faqtbrasi Hatta wqaft f-bab  
 lma<sup>C</sup>mal d-bban Rašiid, u huwa min b<sup>C</sup>iid kayšiyir li  
 byiddu uyDHak. Dxalt xlaS u sallamt <sup>C</sup>la Sdiqi, u min  
 gir Hsaas qoltlu: " l<sup>C</sup> azri msafir, Triq ssalama. rana  
 žit nšamm rriHa dyał f--bbah." Sdiqi bqa kayDHak u  
 qalli: " a sidi daba <sup>C</sup>ad <sup>C</sup>raft yala kan dak lwald  
 kayHabbak bHali aw ktar, <sup>C</sup>andu lHaqq! u zad qalli:  
 " min hna ma tmši Hatta lwaqt lgda unmšiw mažmu<sup>C</sup>in,  
 Rašiid daba bssalaama msafir, <sup>C</sup>ammu ywannasna f-lagda."

Sdiqi kayxdam wana galis Hdah, marra kalma. u  
 marra Hikma Hatta ža waqt lagda u šadd RRažul lma<sup>C</sup>mal  
 dyał u qbaTna TTtriq l-<sup>C</sup>andu l-DDar, wana miyyit bžžuu<sup>C</sup>.

Text A

mulat DDar: mraHba b.had rraʒal / fayn had lgyub?

mul DDar: wa lalla daba Rašiid masi hna b.SSalama / škun gadi  
yži yšuf had ʿammu?!

zzaayir: lawah ya waddi / ntuma wkad min Rašiid.

mulat DDar: wallah ya ductor yla wlidatna wala Hna kanHasbuk  
bHal wahad minna / wma Rašiid xlaS..., bla šakk  
kayHabbak bHal bbah / aw šwiya ktar kayqol —li  
ʿaqli...

mul DDar: \*mHabbat mummu ʿla mmu / Hatta Hna ma kanʿarfus nʿišu  
bla dductor... / wa aranna baʿ da ntʿaššaw baš ngalsu  
nqaSSru ʿla si kisaan datay / Dfi ʿlina dak ttilifizyun  
daba, xallina nddakru mʿa dduktur.

-----  
(min baʿd lʿša.)

zzaayir: wa lHaSıl lla yhannikun f.had ssaʿa / nmši nrtah šwiyyiš  
f.DDar / kanHass b.rasi ʿayyan šwiya.

mul DDar: wa sidi kattaʿbu f.ššgul dyalkum / llah lmuʿin / \*\*wa la  
tʿmalhasi hiya hadik / Hna ma kanbgiwši nbasslu ʿlik  
b.ttilifunat saʿa - saʿa, u nta la tğayyibši ʿlina.

ddrari SSgar kullhum: āzi ʿandna a ʿammi, dima.

zzaayr (kaydHak): nša'allah a wlidati / wa, ssi ʿomar, thalla.



mul DDar: razul <sup>c</sup>adiim had dduktur.

mult DDar: l<sup>c</sup>ilm ya ssi <sup>c</sup>omar huwa kull<sup>š</sup>i / ma<sup>š</sup>i kaygol lmatall  
« lqari la turih » ? / daba wlidna Rasiid rah kayrwa  
<sup>c</sup>la dduktur / lHamdu lla<sup>h</sup> ba<sup>c</sup>da lli Rasiid kay<sup>c</sup>raf  
f.mman ylSaq.

mul DDar: lHamdu lla<sup>h</sup> ba<sup>c</sup>da lli mrati <sup>c</sup>andha kull<sup>š</sup>i mzyan, illa  
razulha.

mulat DDar: rabbi ykafik ya waddi.

## Chapter II

### Text A

gir gabbalt <sup>C</sup>la bah DDar užbarha xaliya tqol  
Rašiid huwa lli kan m<sup>C</sup>ammarha buHdu; ssiyyda katmarHab  
biya u ddrari SSgar, xut Rašiid Hatta huma bHalu  
kayqoluli '<sup>C</sup>ammi' wana gir kangamgam ma <sup>C</sup>raftšī Rasi  
šnu kanqol. bda Sdiqi kayDHak m<sup>C</sup>a mratu uqallha:  
'ma zasi bas ysufna, za gir yšamm rriHa d-Rašiid fina.'  
Žat mratu qalat lu: 'ya hu ya buh l<sup>l</sup>ah y<sup>C</sup>Tina <sup>C</sup>la  
wžah min nduzu, ara wkan.'

Klina lli kattah l<sup>l</sup>ah f-lbiit lkbiir u mayn nzlu  
sswaani, bda lsani kaydur f-fammi: waš nqol ma <sup>C</sup>andi,  
walla nktam ssirr; w f-ttaali qolt m<sup>C</sup>a rasi: 'lla!  
Sdiqi SSgir Rašiid waSSaani ma nqol walu lbahah u  
mamoh; wallah ma ngadru wala nšī serru, SSamt Hikma.  
f-žžuž u rba<sup>C</sup> hakkak, Sdiqi wqaf baš yrža<sup>C</sup> l-lma<sup>C</sup>mal  
dyalu u ae ražna ma zmu<sup>C</sup>in baš nmšī Hatta ana l-šgaali,  
u 'akkdat ssiyyda <sup>C</sup>liya baš nži nt<sup>C</sup>ašša u nqaSSar  
walakin <sup>C</sup>tadart.

l<sup>l</sup>ah šahad, malli dxalt l-DDar, ma staTa<sup>C</sup>tš nHear  
ddmu<sup>C</sup> wala <sup>C</sup>raft <sup>C</sup>laš; u mšit bla ma ndri l-lmžarr  
d-lmaktab dyali, u Hallitu u žbatt mannu lmudakkira  
dyal Sdiqi SSgiir Rašiid, u Hallitha f-SSafHa llula,  
u bdit kanqra min tažit ddmu<sup>C</sup>.

Text B

mulat DDar: šī Haža frasū, dduktur / gir kayxamman.

mul DDar: a waddi haduk nnas huma haduk: dima kayfakkru, u ma  
humaši f had l<sup>c</sup>aalam.

mulat DDar: la, la, klanak huwa lkbir / hada Rašiid rah qal.lu  
šī Haža, u ma Habbši y qolhanna / kattbat dak nnhar  
lli qal.lu: « ma tmsiš a Cammi Hatta nšufak, <sup>c</sup>andi  
bik lgaraD » ?.

mul DDar: \* ntina ya had lma dima katxlaq šī masa'il ...! /  
dak nnhar a lalla, Rašiid bga yšawar n<sup>c</sup>a n<sup>c</sup>ammu"  
<sup>c</sup>la ddiraasa dyalu bHal l<sup>c</sup>ada, u \*\*nabina <sup>c</sup>lih  
Sallina.

mulat DDar: wa ma n<sup>c</sup>raf / t<sup>c</sup>ya tñham / u dak žžwa lli kanat  
f.yidd dduktur mnayn xraž min <sup>c</sup>and Rašiid, šnu hiya?

mul DDar: wa šnu qolna lak a lalla, lmasa'il d.lktub u lknaš,  
u waldek a lalla žbar dduktur msa<sup>c</sup>du, rah kaybassal  
<sup>c</sup>lih u Hna manna? / binathum bzuž.

mulat DDar: was Hna masi waldih? / yla kanat šī Haža <sup>c</sup>and  
wladna kayxaSSna n<sup>c</sup>arfuha.

mul DDar: ma <sup>c</sup>andu Hatta Haža gir ntina katsri lhaman b.lflus /  
šgad ykun <sup>c</sup>andu, wakał šarab, kayqra bHal qranu, šnu  
xaSSu?. (mul DDar naD u msa yn<sup>c</sup>as / mulat DDar bqat f.lbit  
lkbir n<sup>c</sup>a wladha katsuf ttilifizyun)

--galli lma ya Mina, n<sup>c</sup>amlu šī kas datay / wa galsu  
b.<sup>c</sup>qalkum ya ddrari / yla <sup>c</sup>altu SSda<sup>c</sup> nSifaTkum  
daba l.bitkum tna<sup>c</sup>su.

ddrari: waxxa a mama / ngalsu b.<sup>c</sup>qalna nsufu ttilifizyun

---

lbnita SSgira: wa ba<sup>c</sup>ad minni aw ngolha l.mama.

luliyid: sss! <sup>vvv</sup>daba tsm<sup>c</sup>na mama.

mulat DDar: iwa ya ddrari, bditu ba<sup>c</sup>da?!

ddrari: la! a mama la, la..!

Text B

faatiH ktuubar 196

'...Ana Rašiid bin .....; f-<sup>C</sup>amri Hdaš lsana  
u rab<sup>C</sup>a šhur. lyum f-ttmanya u nuSS dxalt l-qism  
ššhaada libtidaaliya. baba Ragul Snay<sup>C</sup>i, yla ma  
xdamš ma yakulš; mama bint Ca'ila mutawassiTa ma  
kat<sup>C</sup>tamad gir Cal l<sup>l</sup>ah u <sup>C</sup>la zzuž dyalha, lli huwa  
baba. ana ma zilt wald Sgir, waš ymkallhum y<sup>C</sup>tamdu  
<sup>C</sup>liya f-lmustaqbal! RRža f-l<sup>l</sup>ah.

taani <sup>C</sup>tuubar 196.

d-faatir sitta

1. diftar lHisaab u lhandasa
2. diftar TTabii<sup>C</sup>iyaat
3. diftar mnaHw wa lluga
4. diftar ttaarix
5. diftar lžugraafiya
6. diftar rrasm

taman kull diftar \_\_\_\_\_ 0.60 DHS

lžamii<sup>C</sup> \_\_\_\_\_ 3.60 DHS

lkutub, lžamii<sup>C</sup> \_\_\_\_\_ 11.75 DHS

lžamii<sup>C</sup> nnihaa'i \_\_\_\_\_ 15.95 DHS

baba, fuq lkaswa u lmakla dfa<sup>C</sup> <sup>C</sup>liya had lfluus  
lyum. l<sup>l</sup>ah yžazih bixiir u y<sup>C</sup>awnu <sup>C</sup>la hamm zzamaan.

Text C

--mama šnu C<sup>o</sup>Ta Rašiid l<sup>c</sup>ammi dak nhar?

--ymkan šī ktab aw si kunnaš, ma n<sup>c</sup>raf / u C<sup>o</sup>laš katsuwwal?

--Hit Rasid ma C<sup>o</sup>Tasi dak šsi l.baba / ymkan xa<sup>c</sup> minnu.

--\*liyyah babak gol kayakul nnas?

--ma n<sup>c</sup>raf a mama / Hit Rasid kaybda ybki šī marrat f.lilil / u ma kaybgišī ygol.na C<sup>o</sup>laš.

--kaybda ybki f.lilil?

--yyih a mama / u kaybqa yktab f.waHaD lkunnaš kbir, u kayxabbih f.lmzar u kaysadd C<sup>o</sup>lih b.ssarut u yTlaq ssarut f.žibu.

--C<sup>o</sup>endak tqol had šsi l.babak / rana nqatlak.

--la, a mama wallah ma nqolha.lu / nxaf minnu.

--wa siru tna<sup>c</sup>su ya ddrari / hadil<sup>c</sup>asra / (to the maid) na<sup>cc</sup>as ddrari ya Mina u gaTTihum u Dfi DDuw / u azi yla bgiti tšufi ttj<sup>\*\*\*</sup> un m<sup>c</sup>aya.

Mina--sidi Rasiid, a lalla kaybqa fayq Hatta layn-wa-layn, kayktab / u sa<sup>c</sup>a sa<sup>c</sup>a kayxruž l.waST DDar, f.DDLam u ybqa ybki.

--u C<sup>o</sup>las Cammrak ma qolti-li had šsi?

Mina--huwa, a lalla, sidi Rasiid, Hlaf.li u qolt.lkum šī Haža

Hatta yxrož min had DDar, u Cammrū ma yzi.lha.

--ana C<sup>o</sup>arfa wlidi kayfham kullšī, u šakit C<sup>o</sup>la ma fih / yallah nna<sup>c</sup>su f.Hanna ya Mina.

Mina--tSabHi C<sup>o</sup>la xir a lalla

--Mina, f.SSbaH wažžad lfTur l.ssi C<sup>o</sup>mar qbal ma yxrož / ana Fabbit(nbqa)nbqa na<sup>c</sup>sa šwiyyiš / C<sup>o</sup>endak ddrari yC<sup>o</sup>amlu SSda<sup>c</sup> / anayn yfaTru SifaThum l.zzanqa yla<sup>c</sup>bu / ana ma nfiq Hatta l.l<sup>c</sup>asra aw lHdaš. -17-

Text C

faatiH nuwambir 196

'hadi šhar baš dxalt l-qism ššahaada libtidaa'iya.  
lHamdu lillaah kan<sup>C</sup>mal žuhdi, u rabbi makayxayyabniš;  
nnuqaT dyali kullha mzyana. lļah ykammal bixiir, u hana  
<sup>C</sup>andak a baba; u la txafši a mama, waldak Rašiid f-ktafak,  
ymkallak t<sup>C</sup>awwal <sup>C</sup>lih, u Hatta xuti SSgar.

tlaTTaš (13) nuwambir 196

lyum <sup>C</sup>Tana lmu<sup>C</sup>allim nnatiiža d-limtiHan. ana  
lxaamis <sup>C</sup>la tlatiin; maši qbiiH. walakin ya  
Rašiid <sup>C</sup>laš ykunu rab<sup>C</sup>a dttalaamid fuq mannak! f-limtiHaan  
ttaani, Haawal ttqaddam u lli ttkał <sup>C</sup>al lļah ma yxiib.

tmanyā u <sup>C</sup>ašriin (28) nuwambir 196

ya HafiiD ya sattaar; bada <sup>C</sup>ayyan; ma mšaš lyum  
l-lma<sup>C</sup>mal. ya rabbi ana ma zal Sgiir u baba Ražul  
Da<sup>C</sup>iif, xallilu SSiHa dyalu baš n<sup>C</sup>iš ana u mama u  
xuti SSgar.

tss<sup>C</sup>uud u <sup>C</sup>ašrin nuwambir 196

lHamdu llaah: baba la bas <sup>C</sup>lih, u mša lyum l-lxadma.

Text D

mulat DDar: sma<sup>c</sup>ti ya sidi <sup>c</sup>omar, žarti qalt.li b.lli nhar žžam<sup>a</sup>  
mšat hiya u ražalha yšufu waldhum f.lmuxayyam / Hit  
Hatta wlihdum rah f.lmuxayyam, b.lHaq maši m<sup>a</sup> Rasiid  
f.ban Smim, la, huwa f.'Azru.

ssi <sup>c</sup>omar: iwa mzyan / wlaš mšaw, waldhum ma gadiši yskun tamma,  
daba žži / nnas ma <sup>c</sup>andhum šgol, tqol.

mulat DDar: nhar žžam<sup>a</sup> ya waddi rražal ma kayxdams, iwa mšaw mšar  
yšufu wlihdum kif kay<sup>c</sup>iš f.lmuxayyam u ... / Hatta hadik  
msarya, aw la?

ssi <sup>c</sup>omar: iwa, bgiti Hatta Hna nmsiw nšufu Rasiid f.lmuxayyam,  
walla?

mulat DDar: yla ža <sup>c</sup>la xaTrak, rah yfraH wliidi u yt<sup>c</sup>anna bina mnayn  
yšufna ... / ma <sup>c</sup>andna lli yhuwwasna, ddrari SSgar ybqaw  
m<sup>a</sup> Mina, bHal dima.

ddrari: nmsiw m<sup>c</sup>akum a mama lla yxallik ...

ssi <sup>c</sup>omar: ma gadi nmsiwsay / šftuna daba xaržin <sup>c</sup>la bab DDar?

mulat DDar: 'Aaah! baqi Hatta ma qalši babahum "yyih" / šgadi  
tmsiw t<sup>c</sup>amlu ntuma f.lmuxayyam? ; mnayn tkabru, min  
daba <sup>c</sup>am aw <sup>c</sup>amayn tmsiw Hatta ntuma l.lmuxayyam bHal  
xakum Rasiid.

ddrari: wa nšufu lmxayyam daba ba<sup>c</sup>da, a mama.

mulat DDar: ya laTif ya laTif, ma yxalliwak t<sup>c</sup>mal Hatta xalfa bla  
bihum!

ssi <sup>c</sup>omar (l.ddrari): ma gadi nmsiw la Hna wala ntuma / xakum Rasiid  
rah tamma m<sup>a</sup> qranu, u <sup>c</sup>ammu Bubkar huwa lmursid  
l<sup>c</sup>aamm, ma <sup>c</sup>andna laš nmsiw.



mulat DDar: wa daba <sup>C</sup>andak flisat ya sidi <sup>C</sup>omar, gadda sadd  
lma<sup>C</sup>mal ši xams yyaan aw <sup>C</sup>ašr yyaan, u nāšiw gir  
ana wiyyak l.lqnitra <sup>C</sup>and ... ch ...  
ssi <sup>C</sup>omar: iwa ba'cda, hadi <sup>C</sup>layn shar ma šufna duk nnas.

Text D

rab<sup>a</sup> u <sup>a</sup>ašrin disambir 196

<sup>i</sup>CuTlat, ra's ssana; hadi ktar min šhar ma ktabt  
walu: kullš*i* lHamdu llaH f-lgaaya. lbaraH bdat l<sup>i</sup>CuTla;  
mskiin baba, kay<sup>a</sup>DD f-lHam lHayy baš ySifaTni nduwwaz  
l<sup>i</sup>CuTla <sup>a</sup>and <sup>a</sup>ammi f-DDar lBiDa walakin bla šakk <sup>a</sup>ammi  
gadi yži f-TTumubil dyalu u yddini m<sup>a</sup>ah. ana <sup>a</sup>cayyan  
u qalbi mašguul b-baba mskiin. u mama !! t<sup>a</sup>ya tfham;

tas<sup>a</sup>Cud w<sup>a</sup>ašrin disamber 196

yallah rža<sup>a</sup>t min <sup>a</sup>and <sup>a</sup>ammi f-d<sup>a</sup>dar lbiDa; xti  
SSgira kanat mriDa; baba dfa<sup>a</sup> flus TTbiib u flus ddwa;  
llaH yxla<sup>a</sup>f <sup>a</sup>cliH u y<sup>a</sup>cawnu <sup>a</sup>cla hamm zzmaan.

Hdaš janviy 196

lyum šafu ššhar; gadda ramDaan, šahr SSiyyam  
baba mskin D<sup>a</sup>iif lHaala; lxadma u SSyaam; u mama Hamla  
u <sup>a</sup>andha ddrari, ya rabbi <sup>a</sup>inhum <sup>a</sup>al ddunya u ddiin,  
umma ana gir Sabiy Sgiir, ma yHaqq <sup>a</sup>cliya Syaam.

tss<sup>a</sup>Cud-u-<sup>a</sup>ašriin janviy 196

mama waldat bnita, u baba kbar lu lHmal; kull zaayid  
brazqu, u rabbi yxalli baba <sup>a</sup>cla xiir, wana farhan.

Text E

--Rasiid, Rasiid, lmursid l<sup>c</sup>aamm bgak / ši razul ža u bga yšufak.

Rasiid: Oh! ymkan baba... / gir buHdu had rrazul?

--ža f.TTumbil u xallaha b<sup>c</sup>ida šwiya min lxayma d.lmursid ... /  
ymkan m<sup>c</sup>ah ši waHad, ma n<sup>c</sup>raf!

Rasiid: ymkan mama u xxuti SSgar / Oh! muHaal ...

--wa žri dgya / ma t<sup>c</sup>raf ? ...

Rasiid: euh ...! kif <sup>c</sup>amla TTumul, kaHla?

--la, Hamra, kaDDwi, u kbira

Rasiid: Safi, hada <sup>c</sup>ammi. euh .. ya<sup>c</sup>ni dduktur...

--duktur? <sup>c</sup>ammak / yak <sup>c</sup>ammak huwa lmursid.

l<sup>c</sup>aamm, l'ustad Bubkar, aw la?

Rasiid: ma <sup>c</sup>andak Suq / ana <sup>c</sup>raft daba škun lli ža / Hasan xoya  
gabbal l<sup>c</sup>afya <sup>c</sup>andak ttaHraq lmakla lli foq minha ...

--gir bir \*wala <sup>c</sup>alik / yla kan dduktur, qolha.li / šnu  
Tbib walla?

Rasiid: xlaš a Hasan maši Soqak!

--heu! heu! heu, <sup>c</sup>ammi, dduktur / ra <sup>c</sup>ammak f.lxayma yak  
gir ustad / u smu ssi Bubkar ..... , ya xoya u šHal fik  
dyał bbox a Rasiid.

Rasiid: kayna hadi gir dxol Soq rasak a ssi Hasan.

--wa gir kanDaHku a Rasiid / waš nta mnqor?

Rasiid: waas! a Hasan šHal fik d.lklam.

--wa žri dgya ra <sup>c</sup>ammak u dduktur, u dduktur u ssi Bubkar,  
u ssi Bubkar u <sup>c</sup>ammak, u Hatta lmursid l<sup>c</sup>aamm u l'ustad  
<sup>c</sup>ammak, kaysaynuk.

Rasiid: kat<sup>c</sup>raf ttfalla a Hasan / ma<sup>c</sup>andi ma nsalak / ha l<sup>c</sup>afya,

Dabbar m<sup>c</sup>aha Hatta nži.

--waxxa a<sup>c</sup> ammi dduktur euh ... a ssi Rašiid.

Text E

tmantaaš (18) janviy 196

Cammi ma kayxTanaš; u ktir šši b-lmunaasaba huwa  
lli šra lHawli d-samiya; baba makayarža<sup>Cš</sup> llura walakin  
l'aSdiqa' karaama min llaḥ! xti ssgira smmawha 'amal.

waHad u Cašriin janviy 196

amal Hallat Cayniha; Cayniha zuraq! bHal Cayniin  
baba; wliḍat lHlaal kayšabhu l-walḍihum. ya Hafid ya  
sattaar mal baba lyum za<sup>C</sup>fan !? Oh! 'Amal katbki bla  
qyaaS; ma kayn bas.

tmanya fivriyi 196

lyum lilt sab<sup>C</sup>a u Cašriin, lilatu lqadr; baba gadi  
ybqa kaySalli f-žžaama<sup>C</sup> Hatta lwaqt SSHuur, u žab nna  
lfaakiya u lHalwa; wana Samt lyum; mama <sup>C</sup>Tatni ryal  
waqt lftuur. ana muslim bHal baba.

tlatTaš (13) mars 196

lyum l<sup>C</sup>iid SSgir; baba mša l-lmSalla f-SSbaH bkri;  
lli ma <sup>C</sup>andu diin ma <sup>C</sup>andu Hayaat.

Text F

Imursid l<sup>c</sup>aamm: Rasiid, škun lli ngabbal l<sup>c</sup>afya?

--ana u Hasan ya ustad.

Imursid l<sup>c</sup>aamm: Oh! ..., qol l. Hasan ydir zuž d. lkisan datay u  
rza<sup>c</sup> nta l. hna.

Rasiid: waxxa a <sup>c</sup>em ..... na<sup>c</sup>am ya ustad.

Zzaa'ir: iwa a Rasiid, SaHHiti hna f. lmuṣayyam / <sup>c</sup>ažbak lHal? /  
šnu kaTTabxu l. lğda? / kaTTla<sup>c</sup> l. ras žžbal ttrayyaD  
šwiya? / <sup>c</sup>andak noqaT mzyanin <sup>c</sup>la nnašaT dyalak? / ...

Imursid l<sup>c</sup>aamm: sir a waldi <sup>c</sup>awn Hasan f. lmaTbax Hatta n<sup>c</sup>awwd  
nSifaT <sup>c</sup>lik,

-----  
zzaa'ir: qolt.lak a ssi Bubkar, hadi yallah š rab<sup>c</sup>a yyam baš  
kunt <sup>c</sup>and xek ssi <sup>c</sup>omar f. DDar, u t<sup>c</sup>aššina mžmu<sup>c</sup>in,  
u ma qallišay b. lli nta huwa lli mkallaf b. had lmuṣayyam  
hada.

Imursid l<sup>c</sup>aamm: Haqiqa, kunt Tlabt: žždida, aw Asfi, aw tagzut  
aw tagzut aw Azru, u xallit ban Smim huwa llaxxar,  
walakin huwa lli Tla<sup>c</sup>.

zzaa'ir: walakin xek ssi <sup>c</sup>omar <sup>c</sup>araf b. lli nta hna, aw la?

Imursid l<sup>c</sup>aamm: bla šekk / walakinn kat<sup>c</sup>raf duk nnas / ma kayHakku  
<sup>c</sup>la dabra, u ma humas f. had l<sup>c</sup>alam.

zzaa'ir: a ssi Bubkar, waš ymekallak txalli Rasiid ymši ytgadda  
m<sup>c</sup>aya f. ifran / fug mma qolti-li nraddu l. hna.

Imursid l<sup>c</sup>aamm: ma fiha baš walakin wa ... qol. li ba<sup>c</sup>da ...

zzaa'ir: ma <sup>c</sup>andi ma nqol.lak / dak <sup>vv</sup>ssi lli gadi nqol.lak,  
yakkallak t<sup>c</sup>arfu b.lwasa'il dyalak lxaSSa...

lmursid l<sup>c</sup>aamm: hada lma<sup>c</sup>qol. / lla yxallik ya doctor, Rašiid  
xaSSu ykun hna gbal zzuz, <sup>c</sup>andna ztima<sup>c</sup> <sup>c</sup>amm  
baš<sup>v</sup> n<sup>c</sup>amlu ttaqrir d.nnašaT d.had l'usbu<sup>c</sup> lli  
ntaha lyum.

zzaa'ir: <sup>c</sup>tanad <sup>c</sup>liya a ssi Bubkar.

lmursid l<sup>c</sup>aamm: fayn huwa Rašiid, qolo.lu ybaddal Hwayžu baš  
ymši m<sup>c</sup>a dduklur l.ifran.

Text F

tnanya u <sup>C</sup>ažin mars 196

Hadi šher ma ktabt walū. Ši ždid ma kayn; ddirasa  
fi aman llaḥ, baba <sup>C</sup>andu lxadma mindaha Hatta l'awwal  
SSif <sup>C</sup>al l'aqall. Sbbati mqaTTa<sup>C</sup> u lkabboT d-l<sup>C</sup>aam  
laxor Sgar <sup>C</sup>liya, walakin ma gad nqol l-baba walū. ya  
laTif, had l<sup>C</sup>am ža lbard balxoSoS.

waHad u tlatin mars 196

lmtiHaan d-ttalt šhur ttaniya zad šažža<sup>C</sup>ni;  
lHamdu llaḥ tqaddant f-ddaražat užit talit <sup>C</sup>la xamsa  
u tlatin f-lqism. ya <sup>C</sup>win llaḥ!

tani mayi 196

daba ma bqa mzaaH. lmtiHaan d-ššahaada qarrab;  
wana mSammam baš nnžaH. yla nžaHt, u hadak ma kantmanna  
<sup>C</sup>al llaḥ, gad nstašar m<sup>C</sup>a <sup>C</sup>ammi waš ndxol l-lmadrasa  
lfilaHiya, aw l-lmadrasa SSina<sup>C</sup>iya, aw l-lmadrasa  
lHarbiya; Hit ddirasa ttanawiya Twila, wana kantmanna  
nHaSSal <sup>C</sup>la šī <sup>C</sup>amal min daba <sup>C</sup>anayn, yla Tuwwalt.

tlaTTaš mayi 196

<sup>C</sup>ammi mskin mšgul biya, u baba ražul baD<sup>C</sup>a, ma  
kayfhamšay f-l'idara: <sup>C</sup>ammi daba dar lwažibat kullha  
baš ntqaddam l-lmubaara d(yal) lminah, wila nžaHt fiha  
gadi ymkalli ndxol l-ttanawi, u tkun <sup>C</sup>andi minHa mil  
lwizara! hada <sup>C</sup>amal ha'il; xaSS gir ližtiḥad u nnažaH.



### Chapter III

Text A. f.Tttriq d.ifran.

--nhar hada mu<sup>c</sup>tabar / šuf. ssma kif Safia / u ma kayn Harara  
b.zzaaf. / .. iwa a Rašiid, ma lak gir sakit?

Rašiid: <sup>c</sup>ammi, ... ma <sup>c</sup>raft ma nqol. lak / waš qolti šī Heža l<sup>c</sup>ammi  
Bubkar? <sup>c</sup>leš ma bgitiwš nbqa m<sup>c</sup>akum mnayn kuntu kathadru?  
/mšiti <sup>c</sup>andna l.Dar qbal ma dži l.lmuxayyam? / šmu qolti l.baba  
u mama? / ...

--kunt <sup>c</sup>andkum f.Dar qbal ma nži l.lmuxayyam. / t<sup>c</sup>aššina mžmu<sup>c</sup>in  
u kunna kanhadru f.lmasa'il lli ma katharmakš / u mnayn kunt m<sup>c</sup>a  
ssi Bubkar f.lxayma d.lqiyada, kunna kaddakru f.lmasa'il lli  
kathammna Hna ktar mlii kathammak nta aw girak.

Rašiid: yak ma qolti walū la l.<sup>c</sup>ammi Bubkar wala...

--ma tqTa niš a walđi Rašiid, xallini nkammal lklam dyali  
ba<sup>c</sup>da. qoltlak, <sup>c</sup>andi šī mulaaHaDaat gadi n<sup>c</sup>mal ha.lak daba:  
hadak šši lli ktabt f.lmudakkira dyalak, fikra mzyana walakinn,  
katwSaf babak, ssi <sup>c</sup>omar, bHal... šī ražul barrani, ma katwDaši  
bih yqom b.lwaažibat dyalak, aw ma <sup>c</sup>anduši mnaš ynfaq <sup>c</sup>lik u  
<sup>c</sup>la l<sup>c</sup>a'ila dyalu ... / yak ma gadi tkun ražul kay<sup>c</sup>iš dima  
f.lxayyal, u l'aHlaam, u la<sup>c</sup>qud rraašya? / yak ma kayqol. lak  
<sup>c</sup>aqlak, babak rah šī ražul ma <sup>c</sup>andu qima aw ...

Rašiid: lla yxallik a <sup>c</sup>ammi, rana fhamt / ma nqdarš ntkallam m<sup>c</sup>ak daba,  
walakin gadi nktab lak risaala, tkun <sup>c</sup>andak min daba yumayn /  
dak ssa<sup>c</sup>a, Hkum <sup>c</sup>liya u <sup>c</sup>la baba / gadi nfasser lak kullšī,  
b.ssaaraaHa / u Hatta baba bgitu y<sup>c</sup>raf lHagiiga.

--wa kuul daba, ma tbqaš b.žžuu<sup>c</sup>.

Rašiid: safi a <sup>c</sup>ammi, hada lwaqt, yallah mraž<sup>c</sup> u l.lmuxayyam, baš nHdar  
f.ližtima<sup>c</sup> l'ushuu<sup>c</sup>i.

### Chapter 3

Text A

ta<sup>C</sup>liq <sup>C</sup>al lyumiyaat dRašiid

ma gad nzidšay nqra l-kum lyumiyaat d-Rašiid,  
walakin lazim nxbarkum qabla kulli šay', anna Rašiid,  
ragma ma <sup>C</sup>malt ana kullu ma qablatušay lwizara baš  
ytqaddam l-mubarat lminah Hit bbah kaymlak lma<sup>C</sup>mal  
faš kayxdam u msazžal ismu f-'qa'ima dyal lmušaggiliin  
ya<sup>C</sup>ni maši ražul mHtaž. had lxbar ma <sup>C</sup>arfu Rašiid Hatta  
l-nhar lxamsa f-žwan, ya<sup>C</sup>ni usbu<sup>C</sup> qbal lmtiHan d-lminaH,  
u 'usbu<sup>C</sup>ayn qbal ššahada libtida'iya. bqa Rašiid  
m'attar, u sakit <sup>C</sup>la ma fih, ma qal Hatta l-ši waHad,  
bli lwizara rafDat TTalab lli <sup>C</sup>malt ana min ažlu. u  
baš yxbarni ana za<sup>C</sup>ma, <sup>C</sup>ammu, kitab 'f-SSafHa l'axira  
d-lyumiyat dyalu nhar xameTaš žwan, kayqolli;  
(b-l<sup>C</sup>arabiya lfušHa):

<sup>C</sup>ammi l<sup>C</sup>aziiz,

gomta biaktara mina lwaažib, wa katabta  
Talaban liqabuulii fi mubaaraati lminaHi-lmadrasiyah,  
fašukran laka; walaakinna lwizaarata ba<sup>C</sup>atat  
ilayya biRRafD walam yaḅqa lli amalun illa fii  
'imtiHaani ššahaadah, yawmul xamiis lmuḅbil biHawli  
llaah.

muHfbbuk.

Rašiid.

Text B.

Imuršid: Rasiid, baddal Hwayzak b.zzarba wazi <sup>C</sup>andi l.lxaywa d.lqiyvada.

--na<sup>C</sup>am ya'ustad / ustad kayxaSSni ngsal llwani m<sup>C</sup>a Hasan.

--rana amart Nažib y<sup>C</sup>awnu lyum / gadda gadi ybda l'usbu<sup>C</sup> lli

fih Nažib f.lkuzina lazan t<sup>C</sup>awan SHab nnuba baš tfdi lyum, Kit  
kunti gayb. / sma<sup>C</sup>ti?

--na<sup>C</sup>am ya ustad.

--wa yallah aži <sup>C</sup>andi f.lHin, qbal ližtima<sup>C</sup> / l<sup>C</sup>aym.

-----  
Rašiid, ddoctor farHan bik, b.zzaf / u Hatta ana. lli kayxaSSak  
l'aan, huwa: tkun <sup>C</sup>andak ttiqa f.rasak, u l'amal f.lmustaqbal...,  
wa sma<sup>C</sup>ni mliH, bača HaSSalti <sup>C</sup>la ššahada libtidaa'iya, u gadi  
tTla<sup>C</sup> l.ttanawi, mzyan / hanta katsuf Hatta ana, <sup>C</sup>ammak, xa bbak;  
yak bdit Hayati gir mu<sup>C</sup>allim f.lbadiya, u min tanna wana kanTla<sup>C</sup>  
f.ddaražat Hatta wallit ustad f.lžaami<sup>C</sup>a / u ddoctor b.rasu, hada  
Sdiqna, yak xraž gir min qism lbakaloria, wa šuf šnu čar gir  
b.lžuhud dyalu, ma kay<sup>C</sup>awnu Hatta waHad. / nbgič a Rašiid taxud  
mital utkun <sup>C</sup>andak Caziima.

--na<sup>C</sup>am ya ustad, <sup>C</sup>andi Caziima u kan<sup>C</sup>raf b.lli lmustaqbal ma  
kayžis <sup>C</sup>and l'inaan; l'insan lli kaymš<sup>C</sup>i <sup>C</sup>and lmustaqbal /  
wana, rana xdit lqarar dyali.

--<sup>C</sup>afa waldi / wa lwaažib dyalak had l'usbu<sup>C</sup>, huwa: tktab <sup>C</sup>al  
l'aamal dyalak f.lmutaqbal. / mttafqin?

--mttafqin ya ustad / hadak šši lli kunt gadi n<sup>C</sup>mal.

--Oh! wa ma<sup>C</sup>andna kaser daba / sir Irab nnaqoS baš yžtam<sup>C</sup>u  
ddrari f.ssaHa, hana xalaT<sup>C</sup>likum f. lKiin. / Rašiid.

--na<sup>c</sup>am ya ustad

--suf m<sup>u</sup>malin lkuzina waš wažž<sup>u</sup>du atay.

--na<sup>c</sup>am ya ustad.

--yallah Talqo raskum.

Text B

hna ntahat yumiiyaat Sdiqi SSgir Rašiid. Šaddit  
lkunnaš, u bqit kanfakkar m<sup>C</sup>a rasi; Šwiya m'attar, u  
Šwiya farHan, Hit rana qultikum Ba<sup>C</sup>da blili Rašiid  
nžaH f-Ššahada u blili rah daba f-lmuxayam.

bqit Hayir; Rašiid f-lmuxayam, u mabgaši bbah  
yTTala<sup>C</sup> Cal lyumiiyaat dyalu, ašnu lma<sup>C</sup>mul?

TaHat u Žbarnaha ! gad nmši nhar lHadd l-lmuxayam,  
u nTlab mal lmuršid dyalu ysmaH li ntHaddat m<sup>C</sup>ah ši  
wqiyyit.

mnayn mšit l-lmuxayam, uTlabt nšuf lmuršid l<sup>C</sup>aamm,  
kanžabru huwa <sup>C</sup>amm Rašiid lHqiqi, ya<sup>C</sup>ni xa bbah lli  
kan Hatta huwa ustad mulHaq f-Žami<sup>C</sup>at lqarawiyyin.  
ma fadni gir qoltlu yxalli Rašiid m<sup>C</sup>a ddrari kayTabxu,  
aw kayla<sup>C</sup>bu aw ma <sup>C</sup>andna garad, u glast ana u <sup>C</sup>amm  
Rašiid (lHqiqi) kanddakru min hna lhna, Hatta qalli:  
Rašiid nžaH f-Ššahada; u rah farHan-ma-farHan, u ma  
kaybgi yqolli Hatta Haža! dak lwald xalwi...!  
Dart ana f-<sup>C</sup>ammu u qoltlu: "kat<sup>C</sup>Tihum yktbu ttaqrir  
lyumi? qalli - na<sup>C</sup>am. - qoltlu: - yla sa<sup>C</sup>aftini,  
lyum f-llil wDa<sup>C</sup> clihum su'al, qollhum: 'Šnu katbgiw  
tkunu f-lmustaqbal urah tamma yban lak ssirr d-Rašiid.'

<sup>C</sup>ammu bHal lli Tal<sup>C</sup>at m<sup>C</sup>ah; Dar fiya uqalli:  
yak ma f-balak ši Haža? qolt-lu " abadan". lHaSil  
xaft lsani ygdarni, u qolt-lu: fayn huwa Rašiid nšufu  
ba<sup>C</sup>da qbal ma nmši.

Text C. f. ssaaHa, waqt ližtima<sup>C</sup>

Imursid l<sup>C</sup>aamm: yallah, nešid l<sup>C</sup>uxayyan / (ddrari kayganniwwaHađ minnhum  
kayDrab f.l<sup>C</sup>ud). kul ra'iis TTali<sup>C</sup>a Tani ttaqriir  
l'usbuu<sup>C</sup>i illa Tali<sup>C</sup>at l'asad; <sup>C</sup>laš?

--ra'is "l'asad", ya ustad, hađi yumayn u huwa f.lmustasfa,  
mriD.

Imursid l<sup>C</sup>aamm: kan<sup>C</sup>ref / walakin kat<sup>C</sup>arfu b.lli nmayn kaygib rra'is,  
ttani dyalu kayqom f.maHallu / škun huwa ttani d."l'asad".

--HaDir ya ustad / qbal l<sup>C</sup>sa ykun ttaqriir mužud..

Imursid l<sup>C</sup>aamm: gadi nsazžal <sup>C</sup>lik tta'xir / u Hiđ hađi lgalta llwla, ma  
kayn <sup>C</sup>iqab / walakin kun <sup>C</sup>la bal.

--šukran ya ustad / dina nqom b.lwaazib.

Imursid l<sup>C</sup>aamm: nnoqTa ttniya: \*f.ma yxoSS nnašaaT, u nnaDaafa, u nniDaam,  
ana kanhanni TTali<sup>C</sup>a lli fažat b.lža'iza d.l<sup>C</sup>uxayyan hađ  
l'usbu<sup>C</sup>, kanhanni lkaššafa kullhum, u kanhanni b.lxoSSoS  
ra'is TTali<sup>C</sup>a lfaŷa, wa hiya ... "Tali<sup>C</sup>at dđik" (kullš  
kaySaffaq, u "ddik" kay<sup>C</sup>amal: i'i .... <sup>C</sup>u .... !, u  
kullš kayDHak) / TTali<sup>C</sup>a lfaŷa hađ l'usbu<sup>C</sup>, gadi  
ymšiw lkaššafa dyalha u rra'is dyalhum ytsaraw f. \*TTiyyara-  
lmuHalliqa, hna f.lmaŷer d. ifran, gadda nša'Allah f.ttas<sup>C</sup>ud  
u nuSS. .... / nnoqTa ttalta: l'usbu<sup>C</sup> žžay <sup>C</sup>andna nar  
l<sup>C</sup>uxayyan; kayxaSS kul Tali<sup>C</sup>a twazžad l'al<sup>C</sup>aab, u  
rraqaSSaaT u l'anašiid lli gadi yqađdmu / gadi tkun  
<sup>C</sup>andkum sa<sup>C</sup>tayn Morra kull nhar, min gadda, baš  
ttnarrrnu / ra lbarnamaž m<sup>C</sup>allaq f.SSabbuura / kayn ši  
su'aal? / b.nnuba hazzu ydikum \*anwalan.

--kayn šī žulat f.lgaaba had l'usbu<sup>C</sup>?

--ra kullšī f.lbarnamaž l'usbuu<sup>C</sup>i.

--ustad, waqtaš nqadru nšufu ra'is "ddik f.lmusta....

--lyum f.lilil gadi yxrož, ma bqa <sup>C</sup>andu walu / yallah  
našid lmuḡayyam marra oxra, u kul waḡad ymšī l.šgalu/  
lkassaf daa'iman... !

--(lkassafa kullhum): musta<sup>C</sup>idd.

--ntaha ližtima<sup>C</sup>.

Text C

1) taHt l xayma

lmuršid Safat <sup>C</sup>la wald xah yži <sup>C</sup>andu l-l xayma.  
tamm maži kayžri yallah-yallah, ana kanšufu u huwa  
ma kayšufniš Hit qalb l xayma mDlaam, u gir wSal u šafni  
u huwa yt<sup>C</sup>annaq fiya, u nsa <sup>C</sup>ammu lHqiqi, u nsa lqanun  
d-lmuxayyam; lmuršid amar ddrari yžibu žu-dlkisan datay,  
waHad lili w waHad lilu. Rašiid glas qbalti dayir yaddu  
fHažru, kayšuf fiya u ytbassam, u y<sup>C</sup>ADD <sup>C</sup>la šarbu, u  
rasu mHni. šrabna dak atay d-lmuxayyam, massus, ubarid,  
u faašil, waHad ssa<sup>C</sup>a, u lmuršid qal l-wald xah: SSlat  
<sup>C</sup>alnbi, sir m<sup>C</sup>a ddrari t<sup>C</sup>amlu ššgol.' ana ma žbart  
ma nqol, huwa lmuršid dyalu, u <sup>C</sup>ammu lHqiqi, u ma ana  
gir <sup>C</sup>ammu lmzuwwar.

2) fssaaHa

ddrari ši kayTbax, ši kaynaDDaf ssaaHa,  
ši kayžib lHTab, ila axirih, u Rašiid m<sup>C</sup>a žuž oxrin  
kayraqab lxyam waš mrattbin, u mnaDDfin, wana kant  
Haddat m<sup>C</sup>a ssi bubkar, lmuršid l<sup>C</sup>aamm; waHd ssa<sup>C</sup>a  
qolt-lu: ma ymkallakši txalli Rašiid ymši ytgadda m<sup>C</sup>aya  
hna Hdakum f'ifraan, u nžibulak qbal žžuž. qalli ssi  
bubkar, ma fiha bas. gir ysali ššgol dyalu, ylbaz Hwayžu  
uymkallak taxdu m<sup>C</sup>ak; u nbgiH <sup>C</sup>afak ykūn hna f-žžuž  
gir qsmayn.

wa<sup>C</sup>att ssi bubkar u bqit kanšuf nnašaat dyal duk  
SSibyan Hatta <sup>C</sup>amlat ttnaš tamam.



Text D.

- Hasan: Rasiid, fayn msiti nta u hadak rrazul mul TTemobil Hamra / waw!  
hadik TTemobil yallah kansuf zuz bHalha f.Fas kullha / b.nniya hadak  
doctor a Rasiid, b.nniya <sup>C</sup>ammak, <sup>C</sup>afak qol. li lHaqq...
- doctor qolna. lak / u ma <sup>C</sup>ammišay ā sidi, gir kanqol. lu <sup>C</sup>ammi /  
Hasan, <sup>C</sup>afa xoya, lyum f.llil gadi nbqa fayq šwiya kanktab waHd lbra  
muhimma / ymkalli nsallaf lfnar dyalak?
- <sup>C</sup>lah fayn dyalak? / dyali ma bqaw fih Hžar / yallah kayDawwi <sup>C</sup>la  
rasu...
- wala <sup>C</sup>alik ā xoya Hasan / lfnar dyali <sup>C</sup>and lHaris d.llil /  
žbarni ša<sup>C</sup>lu taht lbaTTaniya u kanktab, u xdah...
- iwa bgiti yaxud Hatta dyali / la xoya...
- Tlabt minnu l'idn, qolt-tu gadi nbqa fayq gir Hatta l.l<sup>C</sup> āšra  
u nuSS, u qalli waxxa.
- wa ma tqaDi-liš lHžar f.marra / ma <sup>C</sup>andi baš nšrihum.
- kalma d.ššaraf / nuSS sa<sup>C</sup>a dgya dgya.
- yla xomu lak nuSS sa<sup>C</sup>a, nta lmbarak..! / min ba<sup>C</sup>d l<sup>C</sup>ša n<sup>C</sup>Tik  
lfnar. / qol.li ba<sup>C</sup>da āš gad tktab f.llil ? / f.nnhar ara ma  
tktab.
- la! ma<sup>C</sup>andiš lwaqt f.nnhar / u kayxaSSni nsali waHd ššgol f.had  
llil./ Hasan, <sup>C</sup>andak šī tambar (ya<sup>C</sup>ni Taba<sup>C</sup> - baridi) d. tlatin  
frank?
- baqi-li zuž
- bi<sup>C</sup>li waHad.
- Safi hadak baš nšri lHžar l.lfnar dyali / aiya hadi ssitta  
llarub, zid šī <sup>C</sup>ud kbir f.l<sup>C</sup>afia / waqila had lmakla ga<sup>C</sup> ma  
gad Ttiib lyum.

--wa raha Tayba, šbgiti.

--su(f) šHal d.lmarqa mazala f.Tlanžra.

--ara nHaydu šwiya b.lmgorfa u nluHuh f.ttrab.

--yaxoya<sup>c</sup> la Tabbax !

## f-Triq ifraan

kanat ssma Safiya u ʃʃamš ma sxuna ma barda,  
 l-HaSil žuw muntic; gir xražna l-TTriq lkbira, bda  
 Rašiid kaystaŋtaqni: 'waš TTala<sup>c</sup>ti <sup>c</sup>al lyumiyaa  
 dyali..., yak ma qolti walū lbaba, yak ma qolti walū  
 l-<sup>c</sup>ammi bubkar...' umnayn sala bdit Hatta ana  
 kansa'lu; qoltlu ba<sup>c</sup>da: a Rašiid, dak ʃʃi lli ktabt,  
 m<sup>c</sup>tabar; kaydull <sup>c</sup>la annak ʃaabb <sup>c</sup>aaqil; walakin  
 kayDharii blili katnqoS min lqima d-babak, u katwaSfu  
 bHal ʃi ražul faqir, mqaTTa<sup>c</sup> ma <sup>c</sup>anduši ma yt<sup>c</sup>ašša...;  
 babak a wlidi ražul b-Sna<sup>c</sup>tu, u blma<sup>c</sup>mal dialu, u  
 brazqu, ma xaSSu walū, u nta kaTTiyyiH-bih, Hšuma!

hna, Rašiid ʃaf fiya, u Hmaru <sup>c</sup>aynih, u Hna rasu  
 u bqa sakit mudda, u ma faqna brasna Hatta wSalna l-ifraan.

dxalna lwaHad l-maT<sup>c</sup>am mtwaSSaT, uglasna kanaklu  
 dak ʃʃi lli kattab llaH, u Rašiid Haani rasu kayakul  
 gir b-zzaz <sup>c</sup>lih. waHd ssa<sup>c</sup>a Dart fih gir b-ššwiya  
 u qolt lu: ya walidi Rašiid ila kunti <sup>c</sup>andak ttiqa fiya,  
 u katHsabni bHal <sup>c</sup>ammak, ma txabbi <sup>c</sup>liya Hatta Haža,  
 wana kanwa<sup>c</sup>dak ma nqol Hatta kalma la lbadak wala  
 l-mamak, ila ma bgitiš nta. ma Hassit b-lwald Hatta  
 faDDu <sup>c</sup>aynih bddmuu<sup>c</sup>, ubda kayšhaq; Hazzartu, u bdit  
 za<sup>c</sup>ma kan<sup>c</sup>ayyib <sup>c</sup>lih u kanqollu nta ražul, rržal ma  
 kaybkiwš... Ža huwa calli min taHt ddmu<sup>c</sup>, u huwa  
 maxnuuq: yallah a <sup>c</sup>ammi nraž<sup>c</sup>u l-lmuxammam, u min daba  
 yumayn -aw talt yyam twaSlak risala mfaSSla min <sup>c</sup>andi,  
 wila bgiti twarriha l-baba ma uzuwwalakš. raddit Rašiid  
 l-lmuwayyam, u bqit tamma m<sup>c</sup>ahum šwiya, u kanu ddrari  
 kayganniwi u kayraqSu, u kayqaddmu al<sup>c</sup>aab, u mnayn  
 qarrbat ʃšamš tgrab, rkabt f-TTumubil dyali u rža<sup>c</sup>t  
 f-Hali l-fas, ma <sup>c</sup>raftšikifašdazat li TTriq, Hit kunt  
 gariq f-ttaxmaam.

#### Chapter IV

Text A. f.ttilifun m<sup>c</sup> a ssi<sup>c</sup> omar.

--Allo! Allo!, ssi<sup>c</sup> omar, hađa.....

--ahlan b.doctor, fayn hač lgiba / wallahila<sup>c</sup> ayb<sup>c</sup> lik / <sup>c</sup>malna lak  
ši Haža, ma f.balna šay.....

--Heša a ssi<sup>c</sup> omar / \*wa ma yxfakš.

--wallah a sidi yla mmalin Ddar wala ddrari SSgar ma kaysuwlu ši  
<sup>c</sup>la xahum Rašiid lli ma šafuhsī hađi mudda, la! kaysuwlu gir  
"laš<sup>c</sup> ammi ma bqaš yži<sup>c</sup> anđna..." / kunti msafer a ssi<sup>c</sup> flan?

--la, gir yla xražt ši nhar lHadd l.nmaHiya.

--b.lfi<sup>c</sup> l, <sup>c</sup> malt lak tilifun nHar lHadd, Hit ma Dhartiš, u ma žawabni  
\*Hadd. /

-----  
--iwa a ssi<sup>c</sup> omar, \*\*\*kayn ši rawež?

--ma xaSS xir lHamdu lllah.

--kif nhiya lbnita SSgira, Amal / u ddrari, la bas, iwa hađa fDal  
min<sup>c</sup> and lllah.

--wa ma mvalašī katsuwwal<sup>c</sup> lina min b<sup>c</sup>id bHal ši waHad za<sup>c</sup>ma  
barrani<sup>c</sup> lina / maHallkum hađak kif l<sup>c</sup>ada, u Hna rak kat<sup>c</sup> raf  
škayn...

--bla šakk a ssi<sup>c</sup> omar.

--iwa sidi hađi Tal<sup>c</sup> a f.lkamsTaš lyum ma qaSSarna mzm<sup>c</sup>u<sup>c</sup>in / lyum a  
sidi haHna kanntaDruk f.sseb<sup>c</sup>a. /

--biHawli lllah

--....., iwa a ssi<sup>c</sup> omar, ma tuaHHaštušay l<sup>c</sup>azri?

--wa lHaSil ya axi rak kat<sup>C</sup>raf kuHsi: l'insan ma kaybarsi Hatta ši  
 wqiyyit d.rraHa fayn yhaddan balu, lbni<sup>a</sup> SSgira, Amal, kull nhar  
 kanqolu gadi tmut / ma katHabb la lHlib d.yimmaha, wala lHlib  
 d.lfarmaSian euh... d.SSayDala, u gir katgowwat...  
 --ddiwa l.TTbib / dcrari dima kayHtažu šiwa d.l<sup>C</sup>ilaž...  
 --u škun <sup>C</sup>andna...  
 --ymmaha tddiha l.TTbib / yla ma staTa<sup>C</sup> tiwš džibu TTbib l.DDar /  
 u TTbib l.Bahluli ma kayxTakumš min DDar, u kayHabbkum b.zzaaf<sup>C</sup>ad,  
 u kayHabb wli<sup>a</sup>datkum, iwa...?  
 --iwa yž<sup>C</sup>al llaH xir. / ddu<sup>a</sup>nya ma fiha gir tanara. / wa haHna  
 kanntaDruk f.lilil, il lliqa'.

## Text A

Haddi wSalt l-DDar, tHammamt u mšit qaaSiD l-lfraš,  
 u n<sup>c</sup>ast dak llila, ma kunt kanfiq Hatta Darbatni ššamš  
 f-<sup>c</sup>ayni. hadak SSbaH kan ttayn; ttalata ma kaynšay;  
 nhar larba<sup>c</sup>, ana rža<sup>c</sup>t l-DDar <sup>c</sup>-waqt lgda, wana nžbar  
 rrisala d-Rašiid f-SSandunq d-lbrawat; Haddi žbattha,  
 duwwart ssarut f-bab DDar u dxalt u Hallit rrisala, u  
 bdit kanqra, kalma min fuq u kalma min taht. rrisala  
 Twiila u mfaSSla bHal š i taqriir d-ššurTa, Hatta galbatni  
 DDaHka, Hit qrit fiha ma yalii:

.....; kattahamni ya <sup>c</sup>ammi l<sup>c</sup>aziiz blili ana  
 kanTiyyaH b-lqiima d-baba u kanšuf fih bHal š i ražul  
 mqaTTa<sup>c</sup>.....; f-lHaqiiqa, baba huwa lli kayTiyyaH  
 brasu, u ma yHmadš ɓlah <sup>c</sup>la SSaHHa lli <sup>c</sup>Tah, u SSa<sup>c</sup>a  
 lli f-yiddu.....; xud mital, šEal min marra, mnayn  
 qaybqa baha u mama qaSSaarin f-lbit lkbir, wana kanTaala<sup>c</sup>  
 Hdahum, kansma<sup>c</sup> baba ma kaytšakka gir min hamm zzmaan,  
 u qallt lflus, utamara bzzaaf, u ddrari kbru, u SSaayr  
 bzzaaf, Hatta kat-bda mama mskina katbki, wana kandir  
 rasi na<sup>c</sup>is kanšxur, u mnayn baba kaysHabu rana bnniya  
 na<sup>c</sup>is, kayzid min yiddu. u min naHiya oxra, baba u mama  
 ma kay<sup>c</sup>arfuš y<sup>c</sup>iš; kull <sup>c</sup>aam kaywldu, u kull <sup>c</sup>aam  
 katzid tkbar l<sup>c</sup>a'ila; <sup>c</sup>andak lHaqq baba ma xaSSu xir  
 walakin xaSSu šwiya dla<sup>c</sup>qal. la huwa wala mama; n<sup>c</sup>Tik  
 mital: mnayn kaybi<sup>c</sup> baba š i sli<sup>c</sup>a, u kayžiblu ɓlah fiha  
 ttisiir, ma kayšufš i l-lmustaqbal, u yzid ynattaž baš  
 ykbar lu rrasma, la.....! kaydir yiddu f-yidd mama  
 u ymšiw ysafu b-l<sup>c</sup>ašr yyaam u lxameTaš lyum, ya <sup>c</sup>and  
 Hbibi f-loniTra, ya <sup>c</sup>and <sup>c</sup>amnti f-mrrakiš, wana u xxuti  
 SSgar kanbqaw gir m<sup>c</sup>a lmt<sup>c</sup>allma. u mmayn kayraž<sup>c</sup>u min  
 safar dyalhum. kaybda baba bHal l<sup>c</sup>ada kaytšakka min  
 qallt lflus; lHaSil ma nzidš nqollak ktar, wila bgili  
 twarri had rrisaala l-baba, warriha lu, u zid gollu blili  
 rana mSamam gir nrža<sup>c</sup> mal lmuaxayyam gadi nqaddam Talab  
 l-lmadrassa SSinaa<sup>c</sup>iya aw lHarbiya aw lli kan, gir baš  
 nmš i daxili, u uba<sup>c</sup>ad <sup>c</sup>lihum min DDar; wa'ila lliqa'  
 u ssalaam.

Text B.

ddoctor....., kayxammam m<sup>c</sup>a rasu:

"dak s<sup>ss</sup>i lli ktāb li Rāšiid f.rrisaala dyalu, rana bdit kansuf minnu šī  
Haža f.lklam d. ssi <sup>c</sup>omar!

... <sup>c</sup>ammru ma tsakka Hdaya wala biyyin šī Haža min dak s<sup>ss</sup>i lli qal.li  
waldu.....; Rāšiid <sup>c</sup>andu lHaqq. Hatta ana mnayn kunt Sgir kunt kansuf  
BBa <sup>c</sup>andu zuž d.ssirāt: f.zzanqa, m<sup>c</sup>a mas, dima kayDHak, u kayHmad llaH,  
u kayqol. li (a wlidi sir l.DDar u raža<sup>c</sup> ddurus dyalak, u kun tilmid  
mužtahid.....) / u Hatta ana kunt mTuwwar, y<sup>l</sup>c bgit šī flus aw šī  
SabbaT aw šī kaswa..., kanqolha-lu f.zzanqa mnayn kaykun m<sup>c</sup>a SHabu, u  
kansufu farHan / iih! u f.LDar, mnayn kan kayži bba, kanbda \*nHDi Trafi,  
u nHDi lsani / iih! had s<sup>ss</sup>i gir lbaraH, bHal lmanaam. / hiya qol.li  
daba Rāšiid mskin rah f.dak lHala lli kunt fiha ana hadi waHad lxamsTaš  
aw saTTaš l<sup>c</sup>am? walakin ma nxafšī <sup>c</sup>lih, kay<sup>c</sup>raf maSlakitu...; \*innama,  
kanDann šwiya had lbra hadi lli f.žibi; Hsan ma na <sup>c</sup>Tihašay l.bbah min  
yiddi lyiddu; ymkan ytqaSSaH, aw.....mana<sup>c</sup>raf. ara n<sup>c</sup>awwad nqra dak rrisaala,  
u nsuf ašmu kayqSad Rāšiid: (kayqra rrisaala lli SafaT. lu Rāšiid min lmuxayyam)  
..... ahi , kayqolli "yla bğiti twarriha l.baba, ma nzuuwal.lakš," gadi  
b.DDabT n<sup>c</sup>Ti had rrisaala l.ssi <sup>c</sup>omar l.yum f.llil min ba<sup>c</sup>d l<sup>c</sup>sa <sup>c</sup>andu  
f.LDar.

(ttilifun): Allo! škun hada, ssi <sup>c</sup>omar?, fik kanxammam, wallahila fik  
kanxammam....., la, Safi f.ssa<sup>c</sup>a tamam hana <sup>c</sup>andkua....., ah, waxxa,  
Hatta hadi fikra, nduz <sup>c</sup>andk l.lma<sup>c</sup>mal baš nmsiw žmi<sup>c</sup>? aw ntlaqaw f.lqhiwa  
dyanna m<sup>c</sup>a ssitta u nuSS? Hatta hada naDar, rak tžbarni tamma min ssatta  
lfuq. wa il lliqa./ (kayxammam m<sup>c</sup>a rasu): mskinssi <sup>c</sup>omar, ražul Tiyyib,,,

u baD<sup>C</sup> a maši daba ši daka' aw ši ....., gir mskin na žbar lli ynaŠHu;  
lHaasil had rrisaala, mnayn n<sup>C</sup> Tiha lu gadi tbiyyin li lHaqqa; u daba  
Rasiid rah fuwaD li nkun ana lukil dyalu m<sup>C</sup> a bbah.



Text B

Twit rrisaala min ba<sup>c</sup>d ma qrdtha b-ttadqiiq u fhamt  
kull kalma b-m<sup>c</sup>antha, u dartha f-žibi. klit lli kattab  
lla<sup>h</sup> b-zzarba, dayr f-<sup>c</sup>tigaadi gār nuSal l-lmaktab  
dya<sup>li</sup>, n<sup>c</sup>ayya<sup>t</sup> l-pban Rašiid una<sup>c</sup>raD rasi <sup>c</sup>lih l-la<sup>c</sup>ša  
u ttaq<sup>c</sup>iira. m<sup>c</sup>a ttalata duwart ttilifuun, aaloo, aaloo,  
ssi Comar, hada fla<sup>ñ</sup>, šxbaarak; šxbaar mma<sup>li</sup>in DDar...'  
ssi Comar ma saq-li xbar mšit llmoxayyam <sup>c</sup>and waldu Rašiid,  
lmuhimm bda kay<sup>c</sup>ayyab <sup>c</sup>liya: waš za<sup>c</sup>ma yla ma kanši  
Rašiid f-DDar ma džiši tšufna... ila aaxirih u f-ttaali:  
haHna kantsannawak f-ssatta, tamam wala budda, wa  
labudda. lla' yhannik' lla' yhannik il lliqa'.

f-ssittā b-DDabT daqqit <sup>c</sup>la bab DDar, Halluli  
u dxalt; kanžbar ssi Comar u ssiyyda dyalu, u ddrari  
SSgar kullhum f-lbit lkbir kaytSanntu <sup>c</sup>la rradio, u  
gir šafuni gabbalt <sup>c</sup>lihum, nsma<sup>c</sup>: a lharrab, alharrab  
'lla' ya<sup>c</sup>Tina <sup>c</sup>la wžah min nduzu; wana gir kandHak u  
n<sup>c</sup>tadar, u sakit <sup>c</sup>la ma fiya Hatta t<sup>c</sup>aššina u nazlu  
sswani dataay u l<sup>c</sup>allaqa d-ka<sup>c</sup>b gzal ulfaniid; ddrari  
SSgar mšaw yna<sup>c</sup>su f-bithum, ubqina gir Hna b-tlata,  
kantsannaw škun gadi yžbad lHdit d-Rašiid; ma katkun illa  
yimmak, qalat li: iwa ya sidi flaan, malak katdwi gir  
blqyaas? Hit SaHbak maši hna ?. fažatha <sup>c</sup>liya, qolt  
lha; maža xbar min lmuxayyam, u ma mša Hadd minnkum  
yšuf Rašiid.' — qalat li 'la!' ža ssi Comar kammal  
lhadra dmratu u qalli: 'a šsi flaan, šDhar lak f-dak  
lwald ma kay<sup>c</sup>Tinaši <sup>c</sup>aqlu abadan, ymkan ykun xalwi'!  
qolt-lu: ana ba<sup>c</sup>da kayqolli <sup>c</sup>aqli dak lwald b<sup>c</sup>aqlu u  
kayt'ammal f-kull Haža; gir ntuma, lli waldih kayxaSSkum  
t<sup>c</sup>arfu kif t<sup>c</sup>išu m<sup>c</sup>ah, uma t<sup>c</sup>amluluš lhamm f-qalbu.  
ssi Comar šaf fmratu, u šafat fik, u /ir fiya u qalli:  
" yla f-baalak ši Haža, gulhanna, Hna ma kanxabbiw  
walu <sup>c</sup>la ba<sup>c</sup>Dna." maddit yiidi l-žibi, užbatt  
rrisaala lli SafaT li waldu Rašiid mal lmuxayyaam, u  
makkalthalu, u žma<sup>c</sup>t b-lwaqfa uqolt l-hum: lla  
ymassikum bixir.

Text C. ddoctor....., kaywažžad bašystaqbal ssi <sup>C</sup>omar.

--a kanza, lyum gadi nbessal <sup>C</sup>lik šwiya.

--la sidi, <sup>C</sup>la rasi, dak šši lli xaSSak a sidi ndiru..

--barak llahu fik; gir lyum gadi y<sup>C</sup>asša m<sup>C</sup>aya hna waHd ssiyyid Sdiqi,  
waš ma ymkallak šay traž<sup>C</sup>i hakkak m<sup>C</sup>a rrab<sup>C</sup>a u TTaybinna šī Haža  
d.lmakla?

--<sup>C</sup>la rasi a sidi, dak šši lli bgiti ykun mužad.

--rah tamma šwiya d.lHm f.ttalaaza / TaybiH Tyab mgarbi, b.lxoDra  
u lmarqa.

--n Sawb. lkum Hatta šwiya d.sslaDa a sidi, b.lfalfal u maTiša?

--iyyih <sup>C</sup>afak / u had ssiyyid lli žay makat<sup>C</sup>ažbušay ššurba d.lknaši  
aw d.lHkak / Tiyybi žahd tlata walla rab<sup>C</sup>a d.žžabbaniyaat d.lHrira  
b.l<sup>C</sup>das u lHammis, u ttqaTa<sup>C</sup>...

--wa naDarak a kanza.

--Safi a sidi, kun hani, kull šī ykun f.lgaya, kif tHabb./ nwažžad  
lkum a sidi lmtšakal u lmwas d.lfaDDa.

--la la la, gadi naklu gir b.yiddina bHal nmas / u bqay hna <sup>C</sup>afak  
baš tqarrbi <sup>C</sup>lina, u gir nsaliw b.l<sup>C</sup>ša, siri lla yhannik.

--b.lfaraH a sidi / f.rrab<sup>C</sup>a tamam nkun hna.

--haki žibi f.yiddik šī kilo d.ttaffaH u kilo d.banana, u šufi yla  
ma bqā Ulmas f.ttalaaza, žibi m<sup>C</sup>ak zuž d.lqra<sup>C</sup>i.

--baqi tamma qar<sup>C</sup>a u nuSS.

--waxxa, žibi qar<sup>C</sup>a oxra d.Ulmas u qar<sup>C</sup>a d.coca cola kbira./ yak  
wladak <sup>C</sup>andhum lli ybqa m<sup>C</sup>ahum?

--wladi a sidi nxallihum m<sup>C</sup>a žddathum, mmey, Hatta nduz <sup>C</sup>lihun  
mnayn nsali / gir kun hani a sidi.

--Hatta ana gad n<sup>c</sup>Tik xamsa d.đraham zayda<sup>c</sup> al l'užra d.lyum / u  
 min nhar ttnayn žžay gad nzidak dirham f.nhaar<sup>c</sup> al l'užra dyalak,  
 u gad nTlab minnak tbda dži tlata ó.lmarrat f.l'usbu<sup>c</sup>, f.<sup>c</sup>awT  
 zuž/ ymkallak tbda dži: ttnayn, u larba<sup>c</sup> u žžam<sup>c</sup>a?  
 --rabi yxallik a sidi; yiih nži ma<sup>c</sup>andi ma nqol.  
 --wa siri daba baš dži f.rrab<sup>c</sup>a.

daz usbu<sup>C</sup> kamil, la xbar la 'atar min ssi <sup>C</sup>omar;  
 u maši Swab n<sup>C</sup>ayyaT-lu ana lluwwal aw nmši <sup>C</sup>andu, Hatta  
 yt'ammal f-rrisaala d-waldu, u yž<sup>C</sup>al llaħ xiir. aranna  
 daba Rašiid baqilu yuwayn uyrža<sup>C</sup> min lmuḡayyaam; waš  
 bbah qbal dak šši lli f-rrisaala dyalu, u gadi yxallih  
 ymši lImadrassa lHarbiya dāxili. bdit kanxammam: Rašiid  
 baqi yallah <sup>C</sup>andu tlaTTaš l<sup>C</sup>am yla qablūh f-lmadrassa  
 lHarbiya d-Mknas, ma ysamHulušay min ba<sup>C</sup>d ydxol l-lmadrassa  
 l<sup>C</sup>ulya d-DDar lBiDa aw ši ma<sup>C</sup>had <sup>C</sup>aali f-uruppa aw  
 Amirica baš ytxarraž Da<sup>C</sup>it kbir, Hit ma txarrašš min  
 ttanaawi...; idan, gadi ybqa da'iman DabiT Sgiir, aw  
 mulaazim, u qolt m<sup>C</sup>a rasi: wallāh ma nxalli bbah yDayy<sup>C</sup>u;  
 lazam yHaSSal <sup>C</sup>al lbakaluria dyalu udak ssa<sup>C</sup>a ymši  
 ytxarraž f-aš mma bga; u zatt qolt m<sup>C</sup>a rasi" lazam nšuf  
 ssi <sup>C</sup>omar qbal ma yži waldu Rašiid mal lmuḡayyaam, wila  
 ma žaši <sup>C</sup>candi ana nmši <sup>C</sup>candhum l-DDar bHal l<sup>C</sup>aada  
 unSaffiw had lHsaab...; n<sup>C</sup>ayyaT lu yži <sup>C</sup>candi l-DDar...,  
 aw nmši ana <sup>C</sup>andu l-lma<sup>C</sup>mal aw...aw..., Hatta fikra ma  
<sup>C</sup>ažbatni; f-ttaali qolt m<sup>C</sup>a rasi: baqi <sup>C</sup>candi gadda  
 f-yiddi.

llagadda kanat žžam<sup>C</sup>a; ssi <sup>C</sup>omar ma kayxdamš,  
 u xaftu ymši l-ši MuDa<sup>C</sup> m<sup>C</sup>a Darhum u ma nšufuš.  
 min ba<sup>C</sup>d Slaat lžumu<sup>C</sup>a, hakkak m<sup>C</sup>a lwaHda u nuSS  
<sup>C</sup>mal<sup>C</sup>-lu tilifun l-DDar u qoltlu: lazam nšufak min  
 ba<sup>C</sup>d lxamsa; <sup>C</sup>candi f-DDar, maši <sup>C</sup>candkum. bda kayDHak  
 uqallli: hadak šši lli kunt gadi n<sup>C</sup>mal b-DDabT.

Ana sakin f-bartma buttdi, yallah <sup>C</sup>candi waHad  
 lxaddaama kadži nhar žžam<sup>C</sup>a f-SSbaH u nhar ttnayn  
 f-l<sup>C</sup>šiya tnaDDaf-li lmaHal u tSabben lHwaayix u lizuur.  
 mnayn <sup>C</sup>cayyatt l-ssi <sup>C</sup>omar, kanat lxaddama salat žgalha  
 u katnaDDaf Trafha baš tmši f-Halha; žit ana qoltlha:  
 a kanza, <sup>C</sup>afak raž<sup>C</sup>i m<sup>C</sup>a rrab<sup>C</sup>a u nuSS, u Tayybinha  
 šwiya d-liHam u ššurba, u siri <sup>C</sup>ad llaħ yhannik.  
 m<sup>C</sup>a lxamsa u nuSS kan kulišī Taayih u mužud, lxaddama  
 mšat f-Halha min ba<sup>C</sup>d ma xallaStha; hakkak u ssarsaar  
 Drab, u Hallit lbab kanžbar ssi <sup>C</sup>omar.

Text D. ssi <sup>C</sup>omar u waldu Rašiid <sup>C</sup>and ddoctor.....

--lbaraH a Rašiid, babak wana kunna kansu fu hadak lbarnamaž  
lli kay<sup>C</sup>ažbak f.ttilivisiun..

Rašiid: ah! "qabl limtiHaan"? / ba<sup>C</sup>D l'as'ila lli kaywažžhuha fih,  
muhimma b.zzaaf, walakin Ttalaba ba<sup>C</sup>D lmarrat ma kaybiyynuš  
ši \*Ttilaa<sup>C</sup> kbir <sup>C</sup>al \* lmuDu<sup>C</sup>.

ssi <sup>C</sup>omar: a walđi, waqtaš tkun Hatta nta katžawab <sup>C</sup>la duk l'as'ila, wana  
u mamak, u xxutak kansufuk f.DDar? (Rašiid kaysuf f.ddoctor,  
qbal ma yžawab bbah).

--Rašiid, kat<sup>C</sup>raf b.lli Hatta Haža ma bqat mxabba daba./ babak  
Ttala<sup>C</sup> <sup>C</sup>la kullši, u Hna daba hna b.tlata baš nSaffiw had  
lmas'ala f.marra waHda./ noD <sup>C</sup>annaq babak u busu, u dak šši  
lli mazal f.qalbak qolu-lu, u. (Rašiid kayt<sup>C</sup>annaq f.bbah).  
--ssi <sup>C</sup>omar, qol l.Rašiid dak šši <sup>C</sup>laš dđakarna hna lbaraH  
f.llil.

ssi <sup>C</sup>omar: ana ya walđi Rašiid, nbžik tkun xiir min qranak kullhum. /  
daba lli fat mat, u dak šši lli kunti kattsakka minnu, dđannah  
taHt l'arD; min daba lfoq ya walđi, nta mul DDar, lli xaSSak  
baš tkammal ddirasa dyalak, mužud, u lhamm <sup>C</sup>annru ma ydxol l.DDar  
lli nta fiha.

Rašiid: lhamm a baba, <sup>C</sup>annru ma kaydxol lši Dar duHdu, u <sup>C</sup>annru ma  
kaydxol l.lqalb lli ma kayqabluš./ a baba, lazam t<sup>C</sup>mal  
šwiya d.nniDaam f.lHayaat dyalak....

ssi <sup>C</sup>omar: <sup>C</sup>andak lHaq a walđi, ana b.rasi kunt kan<sup>C</sup>mal ši masa'ilil,  
kanndam <sup>C</sup>lih f.lHiin, walakin ma kuntš kanžbar lli ynabbahni,  
daba <sup>C</sup>andi walđi Rašiid lli kay<sup>C</sup>raf lmaSlaHa dyalu, u d.l<sup>C</sup>a'ila  
dyalu/ (l.dđuktur) wa \*\* štti <sup>C</sup>laš dima kanqol.lak xaSSak dđuwwaž  
u t<sup>C</sup>mal wldatak/ lulidat dima kaynabbhu walđihum... (dductor  
kayDHak).

Rašiid: la, a baba, <sup>c</sup>ammi ma yHtaž lli: ynabbhu, huwa kaynabbah nnas,  
Hit šsi<sup>c</sup>ar dyalu: huwa: "lli ma žal ma <sup>c</sup>raf b. Haqq rržal".

## Text D

Klina lli kattab llaħ bzzarba; ttilivisiun xaddaam u Hna ga<sup>c</sup> ma kanšufu fih; kull waHad kaytsana SaHbu ytkallam., waHad ssa<sup>c</sup>a u huwa yži waHad lbarnaamaž taqaafi Cunwaanu: qabl limtiHaan, kaywažžu fih as'ila l-TTalaħa lli gadi ytgaddmu l-lbakaluria. Ana gir raaxi wdni u sakit u SaHbi raaxi Cliya; ma fadni gir ntkallam ana lluwwal, wa'lla gadi yduz lil kullu bla fayda.

Dart f-ssi Comar u qoltlu: waqtaš ykun wlidna Rašiīd kayžawb Hatta huwa Cla l'as'ila d-lbakaloria. ssi Comar, mskiin tqol kan na<sup>c</sup>is; qfaz f-maHallu u qalli: kunt saabiH f-lxayaal; u zad qalli ana musta<sup>c</sup>idd n<sup>c</sup>Ti ddamu u lHām baš ykammal Rašiīd ddiraasa dyalu unfdi fih lžuhl dyali. Cazz Cliya Sdiqi, u Haqiiqa kan Candi Cziiz. Dart, fih u qolt-lu: yla kan hakka, ana gadi ntkallaf b-Rašiīd u nnaSHu ma ydir walū min dak šši lli ktab f-rrissaala dyalu: walakin Rašiīd rah CTak dars f-lHayaat Cammrak ma tnsah; nta mul dda, nta mul ddwa; Rašiīd kaybgi yCiš f-rraHa, u nta, lwaazib Clik ma džižib lhamm l-DDar, xuSuSan ma Candak Claš; lkifaya HaSla lHādu llaħ; Hatta hadik ssiyyda ymman ddrari maši ma<sup>c</sup>quul tbqa t<sup>c</sup>ammar-lha qalbha b-lhamm lxaawi..." ssi Comar dziyyar u qalli: lmuhiim šnu huwa ddwa baš Rašiīd ytražac Cla lfikra dyalu".

qolt-lu: amrun sahlun; mnayn yži, gadda nša'allah, nt<sup>c</sup>aššaw mžmu<sup>c</sup>in Candkum f-DDar, u nžiw nqaSSru hna Candi ana wiyyak u Rašiīd, u nSaffiw lmasa'il f-žuwu Caa'ilii.... kat<sup>c</sup>raf blii Rašiīd ma yqdarš yzid Cliya ttania."

tCannaq fiya SaHbi ssi Comar, bHal l'ixwaan, u galbuh ddmu<sup>c</sup>, u mša Cand wlidatu f-lHiin. llagadda f-nafē lwaqt, hakkak m<sup>c</sup>a lHdaš dliil kan kullši f-lgaaya. šhar min pa<sup>c</sup>d, f'awwal ktubar dxal Rašiīd l-ttanaawi, u kan kull am kaytqaddam, u bbah walla bHal Sdiq, u walla kaydxol l-DDar farHaan u našT.

u nraž'u mnayn bdina: l'aan Rašiīd HaSSal Cal lbakaluria dyalu btafawwoq u rah daba kaysta<sup>c</sup>add baš ydxol l-qism lbigoži baš ytxarraž ustaad d-lžografia.

nihaayat qissat Rašiīd

by W. A. Alami

Feb-March 1967 ILTC

HEW I. U. Bloomington

I. A. as'ila <sup>c</sup>al lmuqaddima

1. Cibaaraat (expressions and idioms)

--kaysta<sup>c</sup>add baš ydxol...:

ya<sup>c</sup>ni mužud, kaytsanna gir tHall lmadrasa min ba<sup>c</sup>d l<sup>c</sup>oTla d. SSif.

--Candu minHa mil lwizaara:

ya<sup>c</sup>ni wižaa<sup>r</sup>at tta<sup>c</sup>liim (the ministry of education)

gadi t<sup>c</sup>llaš žamli<sup>c</sup> nnafeqaat (all the expenses)

baš ytxarraž (he graduates) Rašid ustaad mil lqism lbidagoži.

--gadi n<sup>c</sup>Tikum naDra <sup>c</sup>la...:

ya<sup>c</sup>ni gadi ntkallam gir saT<sup>c</sup>hiyyan (superficially), maši b.

ttadqiiq (not in details), <sup>c</sup>al lHayaat d.Rašid.

2. as'ila lilfahm: (questions for [testing] comprehension)

--šHal <sup>c</sup>and Rašid f.<sup>c</sup>amru?

--<sup>c</sup>laš HaSSal had l<sup>c</sup>am?

--layn gadi ydxol l<sup>c</sup>am žžay

--šnu gadi ydras, u šnu bga ykun?

--waš kayban l.kum b.lli bban Rašid m<sup>c</sup>attafaq m<sup>c</sup>a waldu "<sup>c</sup>la Tol  
lxaTT" (in all respects)?

--fina mdina f.lMagrib kayn lqism lbidagoži?

--waš kat<sup>c</sup>arfu si Haža <sup>c</sup>la had lmdina.

3. tamriin kitaabi (composition exercise)

katbu f.xamsiin klma, ga<sup>c</sup> lli kat<sup>c</sup>arfu <sup>c</sup>la mdint RrbaaT.

I. B. as'ila <sup>c</sup>al ddars ttaani

1. Cibaaraat.

--ma kaydir lxayT f.libra Hatta kay...:

ya<sup>c</sup>ni dima kaystašar (he consults) m<sup>c</sup>aya, <sup>c</sup>ad yla ttafeqna,

kaydir dak šši lli f.rasu.



--nhar ssbu<sup>c</sup>:

usbu<sup>c</sup> min ba<sup>c</sup>d katxlaq "ttarbya" (the baby) kaydabHu (they slaughter) Hawli kaytsamma lHawli d.ssmiya, ya<sup>c</sup>ni Hatta min ba<sup>c</sup>d usbu<sup>c</sup> <sup>c</sup>ad ttarbya katwalli <sup>c</sup>andha "smiyya xaSSa" (proper name) u hadak <sup>c</sup>laš dak nnhar kaygolulu f.lMagribi "nhar SSbu<sup>c</sup>, aw" nhar SSmiya", kif kif.

--walla <sup>c</sup>azri:

ya<sup>c</sup>ni mabqaši wald Sgir. had l<sup>c</sup>ibaara kaysta<sup>c</sup>aluha (they use it) f.lMagrib, u kayzidu <sup>c</sup>liha"...tbarkallah", baš lwaldin d. hadak lwald (aw lbint) "ma yxafuš mil l<sup>c</sup>ayn" (they won't fear the evil eye).

mulaaHada (comment, foot-note...):

yla bga ši waHad ysuwwal ši nas šHal <sup>c</sup>andhum d. lulad, aw šHal f. <sup>c</sup>mar wladhum, lazim "mil l<sup>c</sup>ada" (it is the costum) ygol dima: šHal <sup>c</sup>andkum d. lulidat tbarkallah, aw: sHal <sup>c</sup>and wlidkum (aw bniytkum) tbarkallah.

2. as'ila lil-fahn:

fayn Tlaqa bban Rašid Sdiq?  
kifaš <sup>c</sup>raD lu? laš <sup>c</sup>raD lu?  
waš hakka kat<sup>c</sup>arDu l.SHabkum f. Amirika?

3. tamriin kitaabi

katbu "inša'" (composition) f. xamsiin klma, katfassru lši waHad ma key<sup>c</sup>rafš l<sup>c</sup>ada f. Amirika, kifaš kat<sup>c</sup>arDu l. SHabkum baš yt<sup>c</sup>aššaw <sup>c</sup>andkum f. D̄Dar.

t<sup>c</sup>awnu b. (help yourself with) had "lmufradaat": (vocabulary) min qbal, ktab, SafaT, žžwab, ssmiya, rržal, l<sup>c</sup>yalat; ttilifun... .

I. C. as'ila <sup>C</sup>al ddars ttaalit

1. Cibaaraat:

--kunt yla ma šuftuši, kanšufu...:

ya<sup>C</sup>ni "lqliil" (the least) lli kanšufu, huwa marra f. l'usbu<sup>C</sup>;

"u b. kalimat oxra" (in other words), kunt kanšufu dima, <sup>C</sup>layn  
kull nhar.

--ana gir <sup>C</sup>aTih bali:

ya<sup>C</sup>ni huwa kayhdar u ana gir kantSannat, u ma kangol Hatta Haža.

--IHaasil ma<sup>C</sup>linaši:

ya<sup>C</sup>ni "ma kayn laš nzidu lklam" (it doesn't matter, useless to  
speak any further)

2. as'ila lil'fahn:

--šnu hiya l<sup>C</sup>ibaaraat lli katbiyyin f. had ddars b. lli Rašid

mttaafaq m<sup>C</sup>a "SaaHib lqiSSa" (the narrator)?

--šHal kan f. <sup>C</sup>mar Rašid f. had ddars?

--šHal kan f. <sup>C</sup>amru f. lmuqaddima (ch. I. t. A)

--šHal dazat min sana ma bin lmuqaddima, u had ddars ttaalit?

žawbu b. žamal<sup>C</sup>"muxtaliŋa" (different) min xamsa aw sab<sup>C</sup>d

d. lklmat; "matalan" (for example) :

ma bin lmuqaddima u ddars ttaalit, dazat...; aw: dazat...;

aw:...dazat... .

3. tamriin kitaabi:

wašfu (describe) Rašid, u l<sup>C</sup>a'ila dyalu; ymkallkum tt<sup>C</sup>awnu,

b. mufradaat wa <sup>C</sup>ibaaraat min ddurus A, B...

I. D. as'ila <sup>C</sup>al ddars rrabi<sup>C</sup>

1. Cibaaraat:

--qabla kulli šay':

hađ <sup>C</sup>ibaara keysta<sup>C</sup>mluha f. lMağrib, u hiya <sup>C</sup>arabiva klassikiya;

u m<sup>c</sup>antha sahla, ya<sup>c</sup>ni (first of all).

--lwaag<sup>c</sup>i:

Hatta hadi cibaara klassikiya; u m<sup>c</sup>antha (as a matter of fact)

--candi fik ttiga lkamla:

ya<sup>c</sup>ni ma kanxabbi clik Hatta Haža

--ma nzuwallakš:

ya<sup>c</sup>ni c<sup>c</sup>mal lli bgiti, u ana mttafaq m<sup>c</sup>ak.

--yž<sup>c</sup>al llah xir:

ya<sup>c</sup>ni mnayn kaykun ši waHad "Hayr" (undecided), ma kaymkallu ydir Hatta Haža, u kaygol m<sup>c</sup>a rasu: daba ma nqdar ndir walu, u min ba<sup>c</sup>d ymkan nžbar ši fikra mzyana; u Hit liigarba "nas diyynin" (religious people) dima mnayn ma kay<sup>c</sup>arfu šnu ydiru "f. lmustaqbal" (in the future) kaygolu: llah huwa lli gadi ywarrini šnu ndir min ba<sup>c</sup>d had ssa<sup>c</sup>a. u hakkak kaygolu (...yž<sup>c</sup>al llah xir.)

--mudakkira yawaiya:

ya<sup>c</sup>ni kunnaš Sgir kaykun f. žžib, u katktab fih ga<sup>c</sup> hadak šši lli gadi t<sup>c</sup>mal kull nhar. u kadalik kaymkan ykun kunnaš kbir f. DDar katktab fih "ga<sup>c</sup> lli žra" (all that which happened) kull nhar. bHal Rašid f. had ddars, lli kayktab f. lli l ga<sup>c</sup> lli žra f. nnhar.

--kaydHak min wadni:

ya<sup>c</sup>ni farHan b. zzaf.

## 2. tamriin kitaabi:

laxxSu (sum up) had ddars f. sab<sup>c</sup>a, aw tmanya d. lžumal. ymkan lkum tt'awnn b. had l'as'ila: 1) fayn kan Rašid f. lluwwal d. had ddars? 2) škun lli mša c<sup>c</sup>andu? (c<sup>c</sup>laš ??) 3) šnu daru 4) šnu gal Rašid l. SaHib lqiSSa? 5) šnu c<sup>c</sup>mal SaHib lqiSSa min ba<sup>c</sup>d? 6) šnu dar SaHib lqiSSa llagadda? 7) šnu žbar? 8) šmin nhar kan?

9) šnu dar Rašid nhar zma<sup>c</sup>a? 10) ki<sup>r</sup> kan? 11) <sup>c</sup>laš?... .

I. E. as'ila <sup>c</sup>al ddars lxaamis

1. <sup>c</sup>ibaaraat:

--ma keywafquš lhawa d. lbHar:

ya<sup>c</sup>ni kaymra<sup>d</sup> mnayn kaykun f. šī mdina žat "<sup>c</sup>al ššaaTi'"

(on the coast)

--Hna Za<sup>c</sup>ma kanfahmu ba<sup>c</sup>Diyatna:

ya<sup>c</sup>ni bla klam, gir b. l<sup>c</sup>ayn kan<sup>c</sup>arfu šnu kayxammam laxor.

--zatt mmorah šwiya:

ya<sup>c</sup>ni mnayn mša, tqit ana si swiya <sup>c</sup>ad mšit

--ma fadni gir...

ya<sup>c</sup>ni hadak šši lli qdart ndir.

--ma faqt b. rasi Hatta...

ya<sup>c</sup>ni ma kunt kanxammam, walla kanfakkar, wala kansma<sup>c</sup> wala kan<sup>c</sup>qal Hatta Haža, bHal š' waHad mnayn kaykun na<sup>c</sup>as, u kayfiq "maxlu<sup>c</sup>" (disrupted or disturbed)

--min gir Hsas:

had l<sup>c</sup>ibaara, tamaaman b.Hal loxra lli qbal minnha.

ya<sup>c</sup>ni kaymkallak tgol:

ma faqt b. rasi Hatta wSalt, aw wSalt min gir Hsas.

mulaaHada: raddu balkum;

"ma faqt brasi".., kadži hiya lluwla, "qbal lfi<sup>c</sup>l" (before the verb), wa'amma "...min gir Hsas", kadži min ba<sup>c</sup>d lfi<sup>c</sup>l.

--marra kalma, u marra Hikma:

ya<sup>c</sup>ni kanhadru "bla mufid" (without purpose), kangolu "lli žab llah" (whatever comes to our mouth)

2. as'ila lil-fahm:

--<sup>c</sup>laš Rašid mša l. žžbal, u ma mšaš l. ššaaTi'?

--Claṣ Rašid bga yšuf SaaHib lqiSSa min ba<sup>c</sup>d yži mil lmuḡayyaan,

waš kat<sup>c</sup>arfu ši Haža bgaw ytkallamu <sup>c</sup>liha gir b. zuž?

--layn msa SaaHib lqiSSa, u snu <sup>c</sup>amlu min ba<sup>c</sup>d, huwa u SaHbu

(bban Rašid?)

--smin waqt kan hadak?

3. tamriin kitaabi:

a) waSfu SaaHib lqiSSa milli faq f. SSbaH, Hatta l. waqt lgda.

b) laxxSu had ddars "f. ba<sup>c</sup>d lžumal" (in a few sentences)

II. A. as'ila <sup>C</sup>al ddars ssaadis

1. Cibaaraat:

--ssiyyda katmarHab b...:

ya<sup>C</sup>ni mulat DDar, yimman Rašid farHana lli žit l.<sup>C</sup>andhum l.DDdar, u  
katqol.li: mraHba bik

--ana gir kangamgam...:

ya<sup>C</sup>ni kanqol ši klam ma ymkan yfahmu Hatta waHad; bHcl mnayn kaykun  
ši waHad "xawfan" (scared) walla "Hašman" (embarrassed)

--ysamm rriHa d... f...:

ya<sup>C</sup>ni mnayn kaykun ši waHad gayb, u katsuf ši waHad axor lli  
kay<sup>C</sup>arfu, kattfakkar hadak lli gayb; u f.had ddars, Hit Rašid  
gayb . f.lmuxyyam, SaaHib lqiSSa žA yšuf waldin Rašid baš ytfakkar  
waldhum lli kayHabbu b.zza<sup>f</sup>.

--ya hu ya xuh ...:

ya<sup>C</sup>ni ma kayn farq, kif kif u f.had ddars, ssiyyda yimman Rašid  
katbgi tqol: lli kayHabb waldna, kayHabbna Hatta Hna;

--ara u kan: (Better than nothing)

--mnayn nžlu sswani:

min ba<sup>C</sup>d lęda u min ba<sup>C</sup>d l.<sup>C</sup>ša, f. lMagrib, nnas keysarbu atay; u  
lwaqt dyal atay f. lMagrib, muhim b.zza<sup>f</sup>, Hit nnas ma kaykunus  
kayhadru b.zza<sup>f</sup> f.waqt lmakla, walakin f.waqt atay kaynakallhum  
ydaHku, u "yfarrqu lęa" (they chat)

--bda lsani kaydur f.fammi:

ya<sup>C</sup>ni bgit ntkallam, walakin Hšamt

--ngol ma Candi walla nktam ssirr:

(shall I say what I know or keep it secret).?!

--wallah ma ngadru wala nfši sirru:

(by Allah, I shan't betray him or disclose his secret)

--SSamt Hikma: (silence is wisdom).

--kanqra min taht idmu<sup>C</sup>:

ya<sup>C</sup>ni kanqra, wana bHal lli kanbki u ma qdarts<sup>C</sup> nHSar ddmu<sup>C</sup>. (I was reading with tears in the eyes)

2. as'ila lil'ahm, u lmuHaadata (conversation)

--fayn huwa Rasid lyum?

--hadi lmarra lluwla lli tkalimat yimman Rasid f had lqiSSa, šnu qalat? waš kayban lkum b-lli yimman Rasid m'addba (polite)? <sup>C</sup>las

--<sup>C</sup>las SaaHib lqiSSa bga ytkallam, u ma qdarš?

--šnu dar SaaHib lqiSSa mmayn rža<sup>C</sup> l-DDar dyalu? waš kan farHan? <sup>C</sup>las.

3. tamriin kitaabi

katbu 'insa' min sattin kalma, katwaSfu fih SaaHib lqiSSa mmayn rža<sup>C</sup> l-Daru

II. B. as'ila <sup>C</sup>al ddars ssaabi<sup>C</sup>

1. Cibaaraat:

--yla ma xdamš ma yakulš:

(he lives from hand to mouth).

--<sup>C</sup>a'ila mutawaSSiTa: (middle class family)

--ma kat<sup>C</sup>tamad gir <sup>C</sup>al llah ...:

(she only trusts in God, (and in her husband.))

--rrža f. llah: (in God we trust)

--llah yžazih bixir u y<sup>C</sup>awnu <sup>C</sup>la hamm zzmaan:

(God reward him and help him bear the heavy burden of life)

2. Cibaaraat "madrasiya" (school vocabulary)

--diftar = kunnas (exercise book; notebook)

--lHisaab u lhandasa: arithmetic and geometry (engineering)

--lTabii<sup>C</sup>iyat: natural science

--nnahw u lluga: (grammar and syntax)

--ttaarix: history

--lżugraafiya: geography

--rrasm: drawing

Note the Arabic patterns of the following:

-- $5 + 5 = 10$ : xamsa zid cliha (add to it) xamsa, lżamii<sup>c</sup>, <sup>c</sup>asra.

-- $10 - 5 = 5$ : <sup>c</sup>asra TraH minha (drop from it) xamsa, lbaaqi (it remains) 5.

-- $5 \times 5 = 25$ : xamsa drabha f. (strike it by) xamsa, xamsa-u-<sup>c</sup>asrin.

-- $25 : 5 = 5$ : xamsa-u-<sup>c</sup>asrin qsamha<sup>c</sup>la (divide it by) xamsa, (żat)

Xamsa

### 3. as'ila lilfahm:

--<sup>c</sup>laš Rasiid kaydir "lHsab" (reckoning) dyal lflus lli dfa<sup>c</sup> <sup>c</sup>lih bbah.

--šHal žbar f. "lżami<sup>c</sup> nnihaa'i" (sum-total).

--šHal žat 15.95 DHS, b. ddolaar mirikaan?

--šHal d dñatar'šra Rasiid.

--šHal taman kull dñtar.

--šHal žat 0.60 DHS b. ddolaar mirikan?

### 4. tamriin kitaabi:

a) diru "qaa'ima" (a-list) dyal ga<sup>c</sup> lli xaššikum lyum, qbal ma tmsiw

l-šSoq baš tšriw dak šši. diru ttaman d.kull Haža, u lżamii<sup>c</sup>  
d.lflus.lli lazim dda<sup>c</sup>u.

b) katbu "risaala" (a letter; a note) l-bbakum katqololu fiha šHal  
xaššikum d.lflus, u šnu gadi tšriw bihum, b. ttadqiq.

## II. C. as'ila <sup>c</sup>al ddars ttaamin

### 1. ibaaraat:

--kan<sup>c</sup>mal žuhdi: (I try my best.)

--rabbi ma kayxalliniš: (God does help me.)



mulaaHada: kat<sup>c</sup>arfu b.lli lliġarba diyyinin b.żżaf, u ddin dyalhum huwa

l'Islam, lli kayqol: "mal żuħdak, u LLah y<sup>c</sup>awnak. Hatto Rašid, waxxa baqi Sgir kay<sup>c</sup>raf ddin dyalu, u kaya<sup>c</sup>mal żuħdu, u LLah ma kayxallih, ya<sup>c</sup>ni kay<sup>c</sup>awnu LLah Hit huwa kay<sup>c</sup>awn rasu.

--waldak Rašid f. ktafak a mama:

ya<sup>c</sup>ni y<sup>c</sup>awnak u ya<sup>c</sup>mal kullsi baš tkun mamah farĤana, u "ktafha <sup>c</sup>alyin" (her shoulders high, i.e. she'll be proud)

--hana <sup>c</sup>andak a baba:

ya<sup>c</sup>ni ymkallak t<sup>c</sup>tamad <sup>c</sup>liya, rana n<sup>c</sup>awnak <sup>c</sup>la hamm zġmaan.

--lli ttka<sup>c</sup>al LLah na yxib:

(he who trusts in God, shan't be disappointed)

--ya Hafid ya sattaar: (God forbid)

--lHamdu llah: (Praise be to God.)

## 2. tamriin lilMuHaadata:

--dakru (mention) "żamii<sup>c</sup> lHaalaat" (all situations) lli kayqolu fiha lliġarba (u lmsalmiin kuffhum): lHamdullah.

--wagtas kayqolu lliġarba: 1) bismillah 2) tbarkallah 3) lli ktaab 4) 'nsa' llah 5) y<sup>ż</sup><sup>c</sup>al llah xir 6) ya rabbi 7) llah yxlaf 8) wallah 9) <sup>c</sup>al llah 10) f-yidd llah 11) lHamdullah <sup>c</sup>al sslama.

## 3. 'insa': TTbib ża ysuf bban Rašid. katbu katwaSfu: TTbib, u lmrīd, u Rašid. ymkallkum twašfu Hatto yimman Rašid fhadik ssa<sup>c</sup>a lli kan TTbib f. DDar, walakin matnsaws b.lli hiya mra taqliidiya (traditional Moroccan women)

## II. D. as'ila <sup>c</sup>al ddars ttaasi<sup>c</sup>

### 1. <sup>c</sup>ibaaraat

--<sup>c</sup>ufla<sup>c</sup>al ra's ssana, walla: ... ras ssana.

ya<sup>c</sup>ni l<sup>c</sup>ufla lli kaysaddu fiha lmaġaris, "t.munasabat" (on the occasion of.) "mawlid lmasiH" (Xmas day), u lluwwal d. ssana żżdida.

muleaHada: waxxa lMagrib maši blad "masiHiya", (Christian) lmedaris kullha katsadd min 22 aw 23 diSaber Hatta 1.2. žanviy. wa'mma "l'idaara" (the administration) katsadd gir nhar lluwwal f-žanviy, lli kaytsamma f.lMagrib: "ra's ssana l'idaariya. u hakka kanfahmu b-lli lMagrib C andu ra's ssana l'idaariya (lluwwal d-žanviy), u ras ssana ddiniya (aw lhižriya) lli huwa lluwwal d-ššhar l'islaami, MuHarram.

--u b had lmunaasaba kaymkallkum ttC allmu ššuhur lhižriya, lli hiya:

- 1) MuHarram 2) Safar 3) RabiC lluwwal 4) RabiC ttaani
- 5) žumaad l'awwal 6) žumaad ttaani 7) Ražab 8) šaCbaan
- 9) RamaDean 10) sunwal 11) dul qiCda 12) dul Hižža. u had ššuhur kattamma: "ššuhur lqamariya" (the lunar months).

wa'mma ššuhur lmasiHiya, kattamma: "ššuhur ššamsiya", (solar or sun months)

--kayCaDD f. lHam lHay:

yaCni kayCmal ktar min žuhdu.

--tCya tfham:

yaCni kaybgi yaCmal ši Haža, walakin maC andu qowwa (the might) baš yaCmal gaC lli kaybgi (used only in the 2nd person singular in the meaning: "one can never be too wise.")

--ma yHaqq C liya Syaam: (I'm too little to fast yet)

katC arfu b-illi lmsalmin kaySomu f-ššhar dramDaan kullu, min "lfžar" Hatta "l.lmagrib" (dawn ... sunset) walakin ma kaybdaw ySomo Hatta kaykun Candhum: 16, aw 17 l.Cam.

--kbar lu lHmal:

yaCni Candu "mas'uliya" (responsibility) kbira, Hit lCa'ila fiha ddrari b-zzaf.

--kuil zaayid b-raqu:

had l<sup>c</sup>ibaara Hatta hiya diiniya <sup>c</sup>and lmsalmin; ya<sup>c</sup>ni: kullši min  
<sup>c</sup>and lllah, ddrari b-zzaf min <sup>c</sup>and lllah, u lflus b-zzaf kadaalik, u  
ma kayn <sup>c</sup>laš ybqaw nmas kayxammū f-hamm zzmaan.

2. as'ila lilmuHaadata: (žawbu b-žumal min 5 aw 6 d-lklmat)

--fayn gadi yduwwaz Rašid l<sup>c</sup>uTla?

--<sup>c</sup>and min? šmin šnar (qamari) hada?

--aš kaydiru lmsalmin f.had ššhar?

--<sup>c</sup>laš Rašid ma kaySoms?

3. katbu risaala l-ši waHad f-Amirika katwaSfu-lu fiha ššhar d-RamDaan  
(60 aw 70 klma <sup>c</sup>al l'aqall.)

II. E. as'ila <sup>c</sup>al ddars l<sup>c</sup>aasir

1. <sup>c</sup>ibaaraat:

--... ma kayxTenaš:

ya<sup>c</sup>ni kayži <sup>c</sup>andna dima, sa<sup>c</sup>a-sa<sup>c</sup>a.

--... ma kayrža<sup>c</sup>s llora:

ya<sup>c</sup>ni kay<sup>c</sup>mal žuhdu, u kaydir "lwažib dyalu" (his duty)

--l'aSdiqa' karaama min llah: (to have friends is a favor from heaven)

--wlidat lHlal kaysabhu l-walidihum: (like father like son)

--lilatu lqadr, aw (laylatu lqadr): (lit. the night of destiny)

kadži lilt 27 f- RamaDaan. u hiya "mdkura" (mentioned) "f- lqor'aan"  
(in the Koran)

--lli ma <sup>c</sup>andu diin, ma <sup>c</sup>andu Hayaat: (no belief, no life)

2. as'ila lilmuHaadata:

--Rašid qal f-llumwal d-had ddars:

"b-lmunasaba ...."; fina munasaba?

--asnu sammaw xat Rašid lli <sup>c</sup>ad xlaqat?

--<sup>c</sup>laš qal Rašid: "wliat lHlal kaysabhu lwalidihum?

--waš katqolu f-Amirika: "like father like son", f-munaasaba bHal  
hadi? iwa f- šmin nunaasaba katqoluha f-Amirika?

--waš <sup>c</sup>andkum f-Amirika ši yum, aw ši munaasaba katšbah šiwiya lilatu  
lqadr aw RamDaan? aš katsammihwa? fina šhar kadži? fina nhar?  
fina faSl?

--waqtaš kayži l<sup>c</sup>id SSgir (aw <sup>c</sup>id lfiTr)?

--hadak ššhar aš kaytsamma (b- ššhur lqamariya)?

3. had ddars fih munaasaba diiniya, u munaasaba <sup>c</sup>a'iliya, aw "žtimaa<sup>c</sup>iya"  
(social). katbu risaala katwaSfu fiha lmunaasabaat b- zuž. (70 aw 80  
klma <sup>c</sup>al l'aqall.)

## II. F. as'ila <sup>c</sup>al ddars Hdas (aw lHdas)

### 1. <sup>c</sup>ibaaraat:

--<sup>c</sup>al l'aqall: (at least)

--balxoSSoS: (especially)

--daba ma bqa mzaaH:

ya<sup>c</sup>ni daba xaSSni nxdam ktar min qbal (no more kidding now)

--yla Tuwwalt: (to the most)

--mšgol b...

ya<sup>c</sup>ni kcyxamam b.zza'

--ražul baD<sup>c</sup>a:

ya<sup>c</sup>ni ma kay<sup>c</sup>raf ma ydir, maši "mTuwwar" (clever)

--ližtihađ u mazaH: (striving and for success)

### 2. <sup>c</sup>ibaaraat madrasiya

--lmadrasa lfilaHiya:

ya<sup>c</sup>ni lli kaydarsu fiha "lfilaHa" (agriculture)

--lmadrasa SSina<sup>c</sup>iya:

ya<sup>c</sup>ni lli kayt<sup>c</sup>allmu fiha "SSan<sup>c</sup>a" /professions (hand)/ kayt<sup>c</sup>allmu  
f. had lmadrasa: lmikanik, aw "nnižaara" (woodwork, carpentry ...)

--lmadrasa lHarbiya: (military school)

--lmubaara d- lminaH (aw mubaarat lminaH):

ya<sup>c</sup>ni si mtiHan yla nažhu fih Ttalaba, kat<sup>c</sup>Tihum lwizaara "minHa"

(scholarship) baš ydarsu dak šši lli bgaw.

3. muraaz<sup>c</sup>a a<sup>c</sup>aama (general review)

III. A. as'ila Cal ddars tnaš (aw ttnaš)

1. Cibaaraat:

--msažžal ismu f. lqaa'ima dyał lmušagğiliin

ya<sup>C</sup>ni l'iddaara kat<sup>C</sup>arfu b.lli <sup>C</sup>andu lma<sup>C</sup>mal dyał, u  
kayxadmu m<sup>C</sup>ah nnas b.nnhar aw b.žžam<sup>C</sup>a.

--min ažlu:

had <sup>C</sup>ibaara klasikiya, kaysta<sup>C</sup>mluha b.žžaf f.lmagrib,  
ya<sup>C</sup>ni: <sup>C</sup>la yiddu aw: l<sup>C</sup>andu

matalan tgol: žit min ažlak, aw: žit <sup>C</sup>la yiddak,  
aw: žit l<sup>C</sup>andak, kif. kif.

--b.l<sup>C</sup>arabiya lfušHa:

ya<sup>C</sup>ni b.l<sup>C</sup>arabiya lklasikiya.

2. raddu balkum, rrisaala lli ktab Rašid l.SaaHib lqiSSa, b.l<sup>C</sup>arabia

lfušHa; wila kuntu katfahmu l<sup>C</sup>arabiya lMagribia, gadi džabruha  
sahla, u tfahmuha bla Su<sup>C</sup>uba.

matalan:

--gonta biaktara mina lwaazib: <sup>C</sup>malti ktar min lwaazib.

--katabta Talabaa liqabuulii : ktabtı Talab baš yqabluni..

--fi mubaaraati linaHi lmadrasiyah: f.lmubaara dial lminah.... .

--šukran laka : barakallahu fik; aw: šukran.

--walaakinna.....biRRafD : walakin lwizaara ma abtatsı Ttalab.

--walam yabqa lli amalun...ššahaada : u ma bqa li amal gir..... .

--yawmul xamiis.....biHawli lllah : nhar lxmiis 'nša' lllah...

--muHibbuk : lli kayHabbak.

3. as'ila lilfahm, u lmuHaadata:

--<sup>C</sup>laš lwizaara ma qablatš TTalaab lli SafaT SaaHib lqiSSa min  
ažl Rašid?

--<sup>C</sup>laš Rašid ma qal walı Hatta lši waHad.

--<sup>C</sup>las Rašid ktab rrisaala b.l<sup>C</sup>arabiya lfušHa?

4. ba<sup>C</sup>D lmulaaHaDaat ližtima<sup>C</sup>iya:

--yla bgiti tktab risaala, aw Talaab l.ši waHad f.lMagrib ma  
kay<sup>C</sup>raf la fransawiya wala nagliziya, ymkallak tktab lu b.l<sup>C</sup>arbiya  
lMagribiya.

--yla kan Sdiq aw <sup>C</sup>andak fih ttiga lkamla, f.ttaali d.rrisaala  
klab: muHibbuk, u ktab smiytak min ba<sup>C</sup>d

--wila kan ši waHad katHtarmu, aw ma kat<sup>C</sup>arfuš b.žžaf, ktab  
f.ttaali d.rrisaala: "m<sup>C</sup>a lHtiraam, u ssalaam", u ma tnsaš  
smiytak f.ttaali.

--amma f.lluwwal d.rrisaala, ktab: "ila ssiyyid"..., aw:  
"ila ssiyyida"..., aw: ila l'aanisa...; u matnsaš ttaarix.  
wila kunti gadi tktab l.ši Sadiq: ktab f.lluwwal: "ila l'ax  
(<sup>C</sup>ali.....)

5. tamriin kitaabi:

a. ktab risaala lxak, katwSaf fiha 'Ca'ilā māgribiya taqliidiya

b. ktab risaala l.SaaHib had lqiSSa, katqollu fiha šnu

<sup>C</sup>ažbak u šnu ma<sup>C</sup>ažbakš f.Rašid lli huwa "lbaTal" (the hero)

d.had lqiSSa.

III. B. as'ila <sup>C</sup>al ddars tlaTTas

1. <sup>C</sup>ibaaraat:

--ašnu lma<sup>C</sup>mul:

ya<sup>C</sup>ni: šnu ymkalli n<sup>C</sup>mal, waš nqdar n<sup>C</sup>mal ši Haža walla la.

(what can I do?)

--TaHat u žbarnaha:

ya<sup>C</sup>ni kunt kanxammam, u žbart fikra mžyana.

u had l<sup>C</sup>ibaara hiya žžwab dyal: "ašnu lma<sup>C</sup>mul".

--ustad mulHaq:

ya<sup>C</sup>ni maši ustad kbir <sup>C</sup>andu dduktura, walakin kayqarri imma  
f."ttanawi" (secondary) wa imma f.lžaami<sup>C</sup>a (assistant professor)

--farHan-ma-farĦan:

ya<sup>C</sup>ni: marra kayban farHan, u marra la.

--yla sa<sup>C</sup>aftini:

ya<sup>C</sup>ni yla bgiti ddir had šši lli kanqollak, raha fikra mzyana.

--xaft lsani ygdarni:

ya<sup>C</sup>ni xaft nqol ši Haža ma bgitš nqolha.

--bHal lli Tal<sup>C</sup>at m<sup>C</sup>ah:

ya<sup>C</sup>ni: kanDann b.lli fham ši Haža.

2. lilmuHaadata:

--škun huwa <sup>C</sup>amm Rašid lHqiqi ? aš kan kaydir min qbal?

--waš Rašid <sup>C</sup>andu ttiqa lkamla f.<sup>C</sup>ammu lHqiqi? <sup>C</sup>laš?

--šnu huma l<sup>C</sup>ibaaraat, aw lžamal lli katbiyyin f.had ddars,

b.lli SaaĦib lqiSSa, u <sup>C</sup>amm Rašid lHqiqi<sup>C</sup>ma <sup>C</sup>andhumš

ttiqa lkamla "f.ba<sup>C</sup>Dhum" (in each other)

--<sup>C</sup>laš SaaĦib lqiSSa qal l.lmuršid l<sup>C</sup>aamm, lazam yxalli

Rašid m<sup>C</sup>a ddrari f.lluwwal?

3. 'inša': ši nhar f.SSif, mšiti l.ši muxayyam f.žžbal, u šufti ddrari

"našTin" (in activity) ktab 100 klma katwSaf "nnašaT dyalhum"

(their activities)

III. C. as'ila <sup>C</sup>al ddars rba<sup>C</sup>Taš

1. <sup>C</sup>ibaaraat:

--SSlat <sup>C</sup>al anbi:

ya<sup>C</sup>ni: Safi, baraka. hadi <sup>C</sup>ibaara diniya

--ila axirih:



hadi <sup>c</sup>ibaara klasikya, m<sup>c</sup>antha: (etc) u ymkan nkatbuha "min daba"

1-fuq (from now on): ilxh

2. lilmuHaadata:

--<sup>c</sup>laš lmuřid l<sup>c</sup>aamm Tlab gir žuž d.lkisa datay?

--šHal kanu d.nnas f.lxayma? smiyyit lmuřid l<sup>c</sup>aamm?

--fina ša<sup>c</sup>a kayxaSS Rařid yrza<sup>c</sup> l.lmuxayyam? fayn gadi  
ytgadda? <sup>c</sup>las SaaHib lqiSSa bga yaxud Rařid m<sup>c</sup>ah b<sup>c</sup>id  
mil lmuxayyam?

---waSfu Rařid galis f.lxayma m<sup>c</sup>a ssi bubkar, u SaaHib lqiSSa:

a) sta<sup>c</sup>mlu lklam.

b) sta<sup>c</sup>mlu lHarakat. (the gestures, the mime)/

--fayn žat ifran? šHal b<sup>c</sup>ida min fas? min Mknas?

1. b.lkilumiter?

2. b.lmile?

MulaaHaDa: kilumiter (km) =  $\frac{5}{8}$  mile

Mile (Mi) =  $\frac{8}{5}$  km.

--šHal žat 6l km (b.lMi.?)

--šHal f.lkm. min. miter?

--šHal f.lMi. min miter

--ma bin Fas u RrbaaT: 299 km. šHal žat b.lMi.??

3. tamriis "šifaahi" (oral)

a) laxxSu had ddars f.ba<sup>c</sup>D lžumal

b) tkallmu <sup>c</sup>al lmuxayyamat SSifiya f.Amirika, u biyynu l.farq,

"yla kan" (if any) ma binha u bin lmuxayyamat f.lMagrib.

III. D. as'ila <sup>c</sup>al ddars xamsTaš:

1. <sup>c</sup>ibaaraat:

žuw mumti <sup>c</sup>:

--hadi <sup>c</sup>ibaara klasikiya kaysta<sup>c</sup>mluha b.zzaf f.lMagrib, mnay  
kaykun lHal ma barid ma Skun, u <sup>š</sup>šams maši Harra b.zzaf, u  
ma kayn riiH...ilxh.

--kaydull <sup>c</sup>la annak...: <sup>c</sup>ibaara klasikiya musta<sup>c</sup>mala b.zzaf  
ya<sup>c</sup>ni kaywarri b.lili nta.....

--katnqoS min lqima d.....:  
ya<sup>c</sup>ni ma kat<sup>c</sup>rafsi tamaaman lqima d...; ymkan tqolu kadalik:  
"katsuf f..... b.l<sup>c</sup>ayn nnaqSa, kif. kif

--razul faqir:  
ya<sup>c</sup>ni miskiin, yla ma xdamš ma yakulš; hadi kadalik <sup>c</sup>ibaara  
min l<sup>c</sup>arabiya lfuSHA.

--gariq f.ttaxmaam:  
ya<sup>c</sup>ni ~~kaxmam~~ b.zzaf b.Hal yla kan gariq f.lbHar.

## 2. lilmuHeadata.

.. --šnu hiya "TTariqa" (the technique, procedure) lli sta<sup>c</sup>malha  
SaaHib lqiSSa baš yšuf šnu f.ras Rašid?

--kifaš kan "radd f.fi<sup>c</sup>l" (the reaction) d.Rašid?

--Rašid daba kayxammam baš ygol l.SaaHib lqiSSa ga<sup>c</sup> dak šši  
lli f.rasu:

- a) šnu hiya TTariqa lli gadi ysta<sup>c</sup>mal?
- b) šnu hiya lfikra lli <sup>c</sup>andu daba, u ma kanatši <sup>c</sup>andu  
min qbal?
- c) šnu kayDhar l.kum f."<sup>c</sup>laqliya" (the character)  
d.Rašid?
- d) was kayna ši fikra ždida katbiyyin b.lili Rašid Haqiqa  
<sup>c</sup>andu ttiqa lkamla f.SaaHib lqiSSa.

3. 'inša':

hada daba ddars lxamsTaš, u ntuma kaddarsu Hayyat Rašid;  
was ymkallkum t<sup>c</sup>allqo <sup>c</sup>la had lwald, ši "ta<sup>c</sup>liig šaxSi"?

(personal comment)

t<sup>c</sup>awnu b.had "l<sup>c</sup>anaaSir" (rudiments):

<sup>c</sup>a'iltu, dirastu, "Sadaqtu" (his relations) m<sup>c</sup>a SaaHib lqiSSa,

<sup>c</sup>alaqtu m<sup>c</sup>a waldih, <sup>c</sup>alaqtu m<sup>c</sup>a <sup>c</sup>ammu lHqiqi, ssi Bubkar.....

ilxh.

IV. A.

1. Cibaaraat

--ma kunt kanfiq Hatta..... f.<sup>c</sup>ayni:

ya<sup>c</sup>ni n<sup>c</sup>ast mzyan, u ma faqt Hatta Tla<sup>c</sup> nnhar

--ttlata ma kaynšav:

ya<sup>c</sup>ni nhar ttlata, ma dart walu

--kanqra kalma min fuq u kalma min taHt

ya<sup>c</sup>ni kanqra b.zzarba bas na<sup>c</sup>raf šnu f.rrisala kullha, f.lHin

--SSan<sup>c</sup>a lli f.yiddu:

ya<sup>c</sup>ni lxadma lli kay<sup>c</sup>raf

ymkan tqol, matalan:

dak rražul mskin ma <sup>c</sup>andu "cilm" (science, knowledge)

f.rasu, ma <sup>c</sup>andu San<sup>c</sup>a f.yiddu;

ya<sup>c</sup>ni ma kay<sup>c</sup>raf ydir Hatta Haza

--kaybqaw qaSSaarin f.....:

ya<sup>c</sup>ni qbal ma yna<sup>c</sup>su, kaybqaw galsin kayhadru, aw kayšarbu

atay, aw kaysam<sup>c</sup>u rradyu...ilxh.

--kayzid min yiddu

ya<sup>c</sup>ni kayzid ytšakka min hamm zzman; ymkan tqol matalan:

had lwald maši mzyan, ana kanqollu yskut, u huwa kayzid

min yiddu; ya<sup>c</sup>ni ana kanqollu yskut, u huwa kayzid yhdar

ktar, u ktar.

--u min naHiya oxra

hadi Cibaara klasikiya, m<sup>c</sup>antha: (on the other hand).

u ymkan tsta<sup>c</sup>mal kadalik:

"u min šiha oxra", kif. kif.

--ma kay<sup>c</sup>arfuš y<sup>c</sup>išu:

ya<sup>c</sup>ni lHayat dyalhum maši anaDDma;

--ma xaSSu xir:

ya<sup>c</sup>ni <sup>c</sup>andu kullši, kif nnas kullhum.

--kayžiblu llah (fiha) ttisiir:

ya<sup>c</sup>ni kayrbaH mnayn kaybi<sup>c</sup>.....

ymkan tqol matalan:

"lyum žab llah ttisir ktar min lbariH"

ya<sup>c</sup>ni rbaHt lflus ktar min lbariH

--kaydir yiddu f.yidd...:

ya<sup>c</sup>ni, kaymši huwa u.....

ymkan tqol matalan:

"nhar lHadd, kandir yiddi f.yidd mrati, u kanmšiw l.ssinima"

ya<sup>c</sup>ni, kanmšiw gir Hna b.zuž

## 2. mustalaHaat (usages)

Haddi wSalt: kif wSalt, mnayn wSalt...

duwwart ssarut f...: Hallit bab DDar b.ssarut

galbatni DDaHka: bdit kanDHak bla ma nxammam...

ražul mqaTTa<sup>c</sup>: mskiin b.zzaaf, ma <sup>c</sup>andu walu

## 3. lilmuHaadata:

--kifaš wSaf SaaHib lqiSSa rrisaala lli SafaT lu Rašid <sup>c</sup>las?

--šnu huwa lfarq ma bin had rrisaala, u luxra lli ktab Rašid

f.SSafHa l'axira d.lyumiyya dyalu? (šuf III. A)

a. f.l'uslub (in the style)

b. f.lma<sup>c</sup>na

c. f.lmaqSuud (in the purpose)

d. f.lluga (in the language, the tone)

--"qarnu"(compare) rrisalat b.zuž, u qolu,kifaš kan Rašid

kayfakkar f.rrisaala lluwla, u kifaš kan kayfakkar f.rrisaala  
ttaniya, u <sup>c</sup>laš.

#### IV. B.

##### 1. musta<sup>C</sup>malaat: mustalaĥat (usages)

- dayr f.<sup>C</sup>tiqadi
- duwwart ttilifun
- ma saq...xbar
- waš za<sup>C</sup>ma yla ma...ma...
- ma katkun illa.....
- faža...ha<sup>C</sup>liya.
- dar f...u...
- nadd...yidd...l.žib.....
- zma<sup>C</sup>...b.lwaqfa.
- daq...la bad DDar.

note the usage of the present instead of the past, in:...

kanžbar ssi <sup>C</sup>omar, i.e. žbart ssi <sup>C</sup>omar...; this usage is current when the narrator is supporting more than one action which took place in the past, successively. The conditional can also be used in this case without changing the meaning; see further:

"gir šafuni.....nsma<sup>C</sup>"

##### 2. lilmuHaadata

- šnu huwa dđur lli kayl<sup>C</sup>ab Saĥib lqiSSa f.had ddars?
- a.) "b.nnisba-l (regarding) bban Rašid?
- b.) b.nnisba-l Rašid "b.nafsu" (himself)?
- šnu huwa "šsu<sup>C</sup>ur" (the feeling) d.yimman Rašid, b.nnisba-l.Saĥib lqiSSa?
- šmin dur la<sup>C</sup>bat yimman Rašid f.had ddars?
- šnu huwa šsu<sup>C</sup>ur d.bban Rašid b.nnisba-l.waldu?

--<sup>c</sup>las SaaHib lqiSSa msa<sup>~</sup> f. Halu dgya, u ma bqas Hatta yqra  
 bban Rašid rrisaala d.waldu?

3. "liḥmunaagasa" (for discussion)

--"b.šmin mužib" (according to what principal), Hasab l<sup>c</sup> aada  
 f. lMağrib, SaaHib lqiSSa "kaydxol f.šsu'uun" (interfers in  
 the affairs of...) d.Rašid u l<sup>c</sup>a'ila dyalu?

--"naqšu" (discuss) had lmas'ala, u "qarnuha" (compare it with)  
 m<sup>c</sup>a l<sup>c</sup> ada f. l wilaaayat lmuttaHiaa l'Amariikiya, u <sup>c</sup>Tiwi ba<sup>c</sup>D  
 l'antila min l<sup>c</sup>aada f. Amirika

--'insa'

katbu risaala l. Hbabkum f. Amiraka, katbiynu fiha lfarq  
 lli ban l.kum ma bin lamužta ma<sup>c</sup> lMağribi, u lamužtama<sup>c</sup>  
 l'Amiriki (ymkan l.kum taxdu ma<sup>c</sup>lumat min žamii<sup>c</sup> ddurus  
 lfayta.)

IV. C.

1. <sup>c</sup>ibaaraat:

- la xbar la atar.
- maš<sup>✓</sup>i Swab
- aranna daba
- nSaffiw lHsaab
- <sup>c</sup>andi gadda f.yiōdi
- ssarsaar Drab

2. lilmuHaadata:

- <sup>c</sup>las SaaHib lqiSSa bga yšuf ssi <sup>c</sup>omar qbal ma yži waldu
- Rasiid min lmuḡayyam?
- šmu huwa lfarq ma bin lmadrasa lHarbiya d.ħaknas, u
- lmadrasa lHarbiya d.Dar lbiDa?
- t<sup>c</sup>allmu had lmufradaat lHarbiya, u sta<sup>c</sup>mluħa f.žumal:
- žundi (aw: <sup>c</sup>aSkri)
- mulaazim (aw: liuTna)
- qabTaan
- comandar
- bakbaaš<sup>✓</sup>i (aw: coloniil)
- žiniraal
- fariiq
- lžayš (aw: lqowwa lmuſallaħa)
- lmušaat
- lfurſaan
- lbaħriya (lquwwa...)
- lquwwa lžuwwiya
- lmaḡfa<sup>c</sup>iya



l<sup>u</sup>saddas (aw: lfardi)

lbunduqiya (aw: lakuHla)

rraššaaša

l<sup>u</sup>adfa<sup>c</sup>

ssaaruux (pl: ssavaarix)

lqunbula (pl: lqannabil)

--f.l<sup>u</sup>agrib, šnu huwa nhar rraaHa l'<sup>u</sup>sbu<sup>c</sup>i ddiini?

u šnu huwa nhar rraaHa l'idaari?

--s<sup>u</sup>iyit lxaddama d.SaaHib lqiSSa?

šHal min marra kadži l'<sup>u</sup>sbu<sup>c</sup>?

šmin nhar kadži? fina waqt

aš kaddir mnayn kadži

aš darat b.l<sup>u</sup>munaasaba d.zziyaara d.ssi<sup>c</sup>omar

l.Dar SaaHib lqiSSa?

--c<sup>u</sup>laš ssi<sup>c</sup>omar Hatta huwa faDDal yži<sup>c</sup>and SaaHib lqiSSa

l.Daru, "f.<sup>c</sup>awT mma" (instead of) ystad<sup>c</sup>ih l<sup>c</sup>andu, bHal

l<sup>c</sup>aada? (naqšu had lfikra Hasab l<sup>c</sup>aada ttaqliidiya f.l<sup>u</sup>agrib)

### 3. munaagaša:

naqšu had "ttaSriiHaat" (statements)

--bban Rašiid ražul dki, u kayHabb waldu.

--SaaHib lqiSSa ražul muxliS, u kayHabb Rašiid bHal waldu.

### 4. 'inša'

katbu, katwaSfu šnu kaddiir lxaddama dyalkum, milli kadži,

Hatta katsali, u t<sup>u</sup>ši f.Halha

IV. D.

1. Cibaaraat

--ana gir raari wɗni  
--SaHbi raaxi <sup>C</sup>liya  
--qfaz f.maHallu  
--saabiH f.lxayaal  
--musta<sup>C</sup>idd n<sup>C</sup>Ti dɗamm u ilHam  
--nta mul dda, nta mul ddwa  
--lkifaya HaSla  
--amrun sahlun (<sup>C</sup>ibaara klasikiya)  
--nSaffiw lmasa'il f.žuw <sup>C</sup>aa'ili  
--ma yqdarš yzid <sup>C</sup>liya ttania  
--kulši f.lgaaya

2. lilmuHaadata

--Šnu huwa lli sahhaf lmuHaadata ma bin SaaHib lqiSSa u  
DDif dyalu?  
--waš kayn f.ttilivizyun <sup>C</sup>andkum f.'Amirika ši barneamaž biHal  
"qabla liatiHaan, aw kayšbah lu šwiyya? l.škatsammiwah?  
fina "silsila" (channel) katšufuh?  
--Šnu hiya l<sup>C</sup>ibaaraat lli sta<sup>C</sup>malha ssi <sup>C</sup>omar f.had ddars,  
u lli katbiyyin b.lli had rražul kay<sup>C</sup>taraf b.lgalaT dyalu?  
--waš SaaHib lqiSSa sta<sup>C</sup>mal klam lTif, aw klam qaSaH m<sup>C</sup>a  
ssi <sup>C</sup>omar?:  
a. dakru l<sup>C</sup>ibaarat lli katban lkum lTifa  
b. dakru l<sup>C</sup>ibaaraat lli katban lkum qaŠHa

3. naqšu had l fikrat b.zuž:

1. had lqiSSa d.Hayaat Rašid ma ymkan tkun gir f.lMagrib!?

2. had lqiSSa ymkan tkun f.kull blad, u Hatta f.lwilaayat

lMattaHida l'Amariikiya.

4. a) laxxSu had lqiSSa d.Hayaat Rašid f.'inša' maši Twil walakin

kaybiyyin "l'afkar rra'iisiya" (the main ideas) kullha

b) waSfu bban Rašid f.lluwwal u f.ttaali d.lqiSSa

c) Rašid gadi yktab risaala l.SaaHib lqiSSa, kaysukru fiha

ᶜla dak šši lli ᶜmal min ažlu, u min ažl ᶜa'iltu

Pre-drill Translation

Text I. A.

--I've heard that Rachid was successful in the baccalaureate this year.

--Yes, indeed, his success made him and his father very happy.

--What is he going to do now?

--I was told he is going to register in the school of education and  
become a teacher.

--That's not bad. How old is he now?

--He is exactly eighteen.

--A resourceful boy, and intelligent too.

--There's no doubt of that.

--I've know him since he was born; it seems to me a very short time ago.

Text I. B.

--Only a short time ago his father and I were bachelors together, we used to travel with each other..., M. Omar is a good man. He hasn't changed a bit since we were small children.

--He comes from a good family. no doubt.

--His wife, too; she is a lady, and not all that old.

--Whose daughter is she?

--You know her father, IHaj ~~M~~ohammad al Bard<sup>C</sup>i.

--Of course, before she was married, she went to school at Eshaab.

--She only studied for a short time and can hardly write.

--Just the same, well, women didn't use to get [a very] high education then. See you later, I must go now to meet M. Omar at the cafe.

--See you later.

Text I. C.

--Hello ii. Omar...Oh! hello doctor, welcome back, when did you return from the U.S.A.?

--God deep you; well, it is almost seven months now.

--We missed you, honestly. As usual, ii. Omar? And you doctor, what do you want to drink?

--Mint tea, without sugar.

--Here you are, sir.

-----  
--This man has been working here such a long time.

--Even before my son Rachid was born.

--He was already working here. When we were both bachelors.

--... We are expecting you for dinner. Doctor, you should be there ('it is necessary') before nine.

Text I. D.

--Uncle, I have to talk with you before you leave.

--Let's do it now.

--No, before you go, I'll see you in my room.

--All right.

--... Here, uncle read this and deep it between us. Dad and mom  
shouldn't know anything about it. All right?

--All right... (to himself) I wonder what is in this envelope.

--Good-bye now, uncle.

--See you, son. (to himself) What an envelope, a very heavy one!  
What is the secret... I don't feel like opening it now; I'd  
rather go to sleep.

---

Congratulations, (my son) Rachid. You see, he who studies hard  
does succeed. I suppose your parents are very happy.....

--No doubt... Uncle, do you have any comment on my message?

--Well, I did open the envelope to see what was inside, but...

--That is fine. I must go now, my father needs me.

Text I. E.

--What are you going to do this summer?

--I'm going to take only one week vacation and I'll spend it in Ifrane. As for the three remaining weeks, I'll save them until next year when I'm going to Europe.

--That's a good idea. However, I would suggest that we spend a week together in Sale, or Mahdiya or else in al Jadida.

--I'm afraid that's not possible. Honestly the coast doesn't suit me. I feel uncomfortable and idle there. I don't eat well or sleep well. The only place for me is the mountains.

--I agree; then let's spend a week together in Ifrane where we can visit the school camps nearby at Ban Smia and Ras el Ma. Many children I know are camping there, both boys and girls.

--My friend's son, Rachid, is there, too, at Ban Smin. He has already spent almost three weeks there. I saw him last Sunday, I mean Sunday before last.

--I'm all for it ('agreed'), doctor, let's the two of us go see him again. We'll meet here again as usual, to agree on a schedule for our trip.

--Excuse me now ('I must excuse myself'). I am invited to my friend's tomorrow.

--I'll call you later.



Text II. A.

He: R's father

She: R's mother

Visitor: Doctor

She: Welcome (to this man)! I haven't seen you for a long time!

He: Well, ma'am, as you know, Rachid isn't here. Is there anyone else here who could be the reason for your call (force to come to see us)?

Visitor: Yes, indeed ('on the contrary'). You mean more to me than Rachid.

She: Honestly, doctor, we and our children consider you as one of us. As for Rachid, that's a different matter. I think he loves you as much as his own father if not a bit more.

He: As the children love, so the parents love. We can't live without the doctor...

(after dinner)

Visitor: I must go now. I need some rest; I feel tired.

He: Yes sir, you work so hard in your profession. God be with ('help') you. But don't stay away long without seeing us. We hate to disturb you with telephone calls again and again, so don't stay away from us.

Children: Come (here) every day!

Visitor: (laughing) God willing, H. Omar, take care!

-----

Text II. A. (cont)

He: A great man!

She: It is education, as we say. Rachid is learning from Dr. ...

I am happy that my son knows such good people.

He: I am happy that my wife sees that everything bad is in her own husband. [not in other men]

She: God is just.

Text II 3.

Mina: Maid

She: Something is bothering Dr. ... He's always thinking.

He: That is the kind of people who do not belong in our world.

She: That is true but, no! I think Rachid has told him something that he did not want to tell us. Do you remember one time when he asked him not to leave before he talked to him?

He: Woman, you always have strange ideas. All Rachid did the other day was talk with his uncle about his studies, as usual.

She: What do I know? What about that envelope he had when he came out of Rachid's room? What was in it?

He: That's what I said, madam. It is a matter of books. Your son is bothering Dr. ... because he knows he can ask him to do anything for him.

She: Aren't we his parents? If there is anything the matter with our son, we must know it.

He: There is nothing the matter with him. You are the one who is making up things to worry about. Rachid has his room and board; he can go to school; what else he want? (he goes to bed and she stays in the living room with the children, watching TV).

she: Put some water to boil, and let's make some tea, ifina. And you, children keep quiet. If you make any noise I'll send you to bed right now.

Children: Yes, mother, we'll be quiet so we can ('to') watch TV.

---

Text II. B. (cont)

Little girl: Let me alone or I'll tell mother.

Little boy: Ssh! mother can hear us.

Mother: Here we go.....

Children: Oh! mother, no no.....

Text II. C.

--Mother, do you know what was in the envelope which Rachid gave to  
uncle the other day?

--It was a book or something ('what do I know?'). Why do you ask?

--Because Rachid didn't give it to dad. Maybe he's afraid of him.

--Why should he be afraid? Is your dad a monster who eats people?

--I don't know, mother, but sometimes Rachid deeps crying at night  
and he wouldn't tell us why.

--Yes! and he writes in a big note book. He keeps it locked in  
the drawer, the key of which is in his pocket.

--Don't tell your father. If you do, I'll kill you.

--I won't mother, I'm afraid of him.

--Go to bed now, it's ten. (to the maid) put them in bed, Mina, and  
turn the light off. You may come back and watch TV with me.

-----  
--You know madam, M. Rachid stays up very late, writing, and from time  
to time he goes to the yard and keeps crying in the dark.

--Why haven't you ever told me?

--Madam, M. Rachid ordered me not to tell you and he warned me that he  
might leave this house forever if I did tell you.

--I know that my son understands everything and keeps it for himself.  
Let's go to sleep, Mina.

--Good night, madam.

--Mina, serve breakfast before M. Omar leaves in the morning. I am  
going to stay in bed late. I don't want the children to disturb  
me. When they have eaten breakfast, send them out to play. I  
won't get up before ten or eleven.

Text II. D.

She: Guess what, M. Omar; my neighbor told me that she and her husband went to see their son at the camp on Friday. You know their son's in the camp too. He is in Azran, not at Ban Smim with Rachid.

He: That's fine. Why did they go? Their son is not going to stay there forever. He'll be back soon. Some people don't seem to have anything serious to do.

She: Her husband doesn't work on Friday, so they went to visit their son. It's a nice drive.

He: Maybe you want us to drive to the camp, too?

She: Please, Rachid will be happy and proud of us. Is there anything to ('can') stop ('bother') us? The children will stay with Mina just as usual.

Children: We want to go with you. Please, mother!

He: We're not going anywhere. Have we gone out the door?

She: Oh! their father hasn't agreed yet! I wonder what there is ('is good') for you to see at the camp. When you grow older, in a year or two, we shall let you go there, just like your older brother.

Children: We just want to see what a camp looks like.

She: Heavens! you want to be with us everywhere.

He: (to the children) Nobody is going. Your brother is there with his comrades. My own brother Boubker is supervising the whole camp. Why should we go, then?

Text II. D. (cont)

She: Well, now you have saved some money, M. Omar. Why don't you  
take five or ten days off so we can go visit with.....in  
Kenitra, just the two of us.

He: You said it (now). We haven't visited with them in about a  
month.

Text II. E..

--Rachid, Rachid, the supervisor wants to see you. You have a visitor.

--It may be my father. Is he alone?

--He was driving. His car is parked at a distance from the director's tent. There might be somebody with him. I don't know.

--It could be my mother and younger brothers, but I don't think so.

--Go and see. You never know.

--Is it a black car?

--No, red. Bright and big.

--That's my uncle, I mean Dr. . .

--Dr. ...? Your uncle? I thought your uncle was M. Boubker, the supervisor. Isn't that so?

--That's none of your business. I know the visitor now. Would you watch the cooking, Hasan, and make sure it doesn't burn.

--Don't worry, get going, if the visitor is Dr. ... You'll tell me. You mean he is a M.D.?

--That's none of your business, Hasan.

--Well...! my uncle, Dr. ...; there is your (real) uncle under the tent, he is only a teacher by the name of M. Boubker. (Boy) if you are a bluffer, Rachidi

--You're right. If you would only mind your own business.

--It was a joke, Rachid. Do you mind?

--Hasan, you talk too much!

--Get going, your uncle and Dr. ..., Dr. ... and M. Boubker, M.

Boubker, your uncle and the supervisor of the camp as well are waiting for you.\*



Text II. E. (cont. - 1)

--You're such a big joke, Hasan. You're great...! Watch the stove.

--O.K. my uncle Dr. ..., enh I mean M. Rachid.

Note: \*Again he is making fun of Rachid.

Text II. F.

--Who is in charge of the cooking?

--Hasan and I, sir.

--Tell Hasan to make some tea, only two cups. Then come back here.

--All right, uncle, yes, sir.

Visitor: Well Rachid, you look well! Are you happy? What is cooking for lunch? Do you climb the mountains? Are you getting good grades for your activities?

--Go and give Hasan a hand in the kitchen now. I'll send for you again.

-----  
Visitor: ..... Only four days ago I was visiting with your brother M. Omar. We had dinner together, and ('but') he told me that you are heading this camp. (here).

--I had made al Jadida my first choice then Safi, Taghzout, Azrou...,

I put Ban Saim at the end of the list, but it came first!

--But your brother M. Omar knew you were here.

--Of course. But you know the kind. He wouldn't care. This is not his world.

--May I ask you to let Rachid be my guest for lunch here at Ifrane?  
I'll drive him back any time you wish.

Text II. F. (cont. - 2)

--That's fine, but tell me first what it is all about.

--There is nothing I can tell you. You may find out the truth on your own ('by your own means').

--That makes sense. If you will, Dr. ..., Rachid must be here before two o'clock. We have our general meeting to read the weekly report.

--You can count on me.

--(calling) Where is Rachid? Tell him to change his clothes; he is going to Ifrane with Dr. ....

Text III. A. En route to Ifran

Doctor: It's a beautiful day! Look, the sky is so clear, and it is not so very hot./ Say! Rashid, why aren't you saying anything? ('why are you just silent!')

Rashid: Uncle, I don't know what to say (to you)./ Did you say anything to Uncle Bukker? Why didn't you want me to stay with you when you were talking? What did you tell my parents ('my father and mother!')

Doctor: We had dinner together the night before I came here ('to the camp'). We were talking about things that are none of your concern./ When we were talking, si Bukker and I, we only referred to matters that are of greater concern to us than to you or to anyone else.

Rashid: You're sure you haven't told Uncle Bukker or ...

Doctor: Don't interrupt me, (my) son Rashid, let me finish my speech first. I want you to know ('I told you') that I have some observations about you ('I want to make to you now'). What you wrote in your diary [was a] good idea, but you describe your father, si Omar, as [if] he were a (man) stranger whose assistance is unwelcome to you ('whom you scorn to have meet your needs and necessities') or else as [if he were] a needy [man] with no income to meet your and his family's needs./ Aren't you becoming a man who always lives in his imagination and daydreams ('matters easy to undo')? I wonder if I should understand that you believe your father to be a man without importance.

Text III. A. (cont.)

Rashid: Please ('God keep you'), Uncle, I understand; I cannot talk with you now, but I shall write you a letter. You'll get it in two days. Then you shall be able to pass judgment on me and on my father. I shall explain everything to you. I want my father to know the truth, too.

Doctor: (So) eat now; don't stay hungry ('with hunger').

Rashid: I've had enough, Uncle. It's time to go ('this is the time, let's go') back to the camp, so I can attend the general weekly meeting.

Text III. B.

Advisor: Rashid, change your clothes quickly and join me ('come to me') at the headquarters tent.

Rashid: Yes, sir ('professor'). I had to do the dishes with Hassan, sir.

Advisor: I ordered Najib to help him today./ Tomorrow starts the week Najib will be in the kitchen. You will have to keep those on duty to make up for your absence today. Did you hear me?

Rashid: Yes, sir.

Advisor: All right! Come to me right away before the general meeting starts. ..... Rashid, the doctor is very satisfied with you, and so am I. What you need now is to have self-confidence and hope in the future .... Listen to me carefully. You've now gotten the primary school diploma ('the primary certificate'), you will go on to ('mount') secondary school. That is good./ And you see, I myself, your uncle, your father's brother, I started my life as a country instructor, and since then, I have been climbing up the ladder ('in the grades') to become a college professor./ And look, the doctor himself, this friend of ours, you remember ('isn't it true that') he only graduated from secondary school ('he left after the baccalaureate only'). See now what he has achieved just by himself ('by his own efforts'), no one helping him. I want you, Rashid, to take him as an example and to be of good will.

Rashid: Yes, sir; I do have good will, and I know that a good future must be worked for ('good future doesn't come to people, the person goes to the good future')/ Also, I have made my decision.

Text III. B. (cont.)

Advisor: Thank you, son./ Then, your duty this week is to write about your ambitions in the future, agreed?

Rashid: All right, sir./ That is what I was going to do.

Advisor: O well, it doesn't matter now./ Go and ring the bell for the meeting so that the children gather in the ground. I'll be joining you soon./ Rashid, ...

Rashid: Yes, sir.

Advisor: Go see if those on duty at the kitchen have tea ready.

Rashid: Yes, sir.

Advisor: O.K., hurry up (you people).

Text III. C.

on the meeting ground

General

Advisor:

All right! (The camp song. The children sing. One of them plays the lute.) Every patrol chief (six boy-scouts under one older and more experienced boy) has submitted his weekly report to me except the lion patrol. Why?

One of the  
boys:

The lions' chief, sir, has been in the hospital for two days.

General

Advisor:

I know. However, you know that when the chief is absent, his second (i.e., lieutenant) substitutes for him./ Who is the lions' second?

Boy:

Here, sir! / My report will be ready before dinner time.

General

Advisor:

You will be reported tardy. Since this is your first mistake, there will be no further punishment./ But be careful.

Boy:

Thank you, sir./ I shall always do my duty.

General

Advisor:

The second point deals with the activities, the cleanliness and the discipline ('order'). I congratulate the patrol which won the camp's prize this week. I congratulate all of you boy scouts, and particularly the winners, that is to say ('which is') the "Cock's Patrol". (All present applaud, and a boy imitates the cock, and all laugh)./ The winning patrol will go this week, the boy scouts and their chief, to glide, here at the Ifran airport, tomorrow at 9:30. The third point, the campfire will be next week. Each patrol will have to perform games, dances and songs. You will have two hours every day to rehearse, as of tomorrow./ You can read the schedule,

Text III. C. (cont.)

it's on the bulletin board. Any questions?/ Take turns ('in turn'); raise your hand first.

Boy: Are there going to be any excursions in the forest this week?

General  
Advisor: You can read everything on the weekly schedule.

Boy: Sir, when can we go to see the chief of the "Cocks"?

General  
Advisor: He'll be out of the hospital tonight. He's completely recovered./ Now (let's go) let's have the camp's song once again, and now everybody to his work./ Scouts forever!

Scouts: (all scouts) Ready!

General  
Advisor: The meeting is over.



Text III. D.

- Hassan: Rachid, where did you go with that man in the red car ('you and that man possessor of car')?/ (Oh!) I've only seen two other cars like it in the whole city of Fez. Is it true that he is a doctor? Is he really your uncle? (Please) tell me the truth!
- Rachid: Yes, he's a doctor, but he's not my uncle. I just call him uncle./ ~~—~~ Hassan, I'll be staying late tonight writing a very important letter. Please let me borrow your flashlight.
- Hassan: Where is yours? Mine needs new batteries. It's very weak ('it only lights around itself').
- Rachid: That doesn't matter. Mine was taken by the night guard. He caught me when I was hiding it under the blanket and writing. He took it away.
- Hassan: Maybe you want him to confiscate mine, too! No, sir! ...
- Rachid: I've asked him permission to stay up until 10:30, and he agreed.
- Hassan: Well, don't use my batteries all up at once. I don't have the money to buy new ones.
- Rachid: My word of honor: no longer than a half hour!
- Hassan: If you can make them last a whole half hour, you'll be very happy! I'll give it to you after dinner. What kind of letter are you going to write tonight? Can't you write it during the day?
- Rachid: I don't have the time during the day. I have to finish something this evening./ Hassan, do you have a thirty-franc stamp?
- Hassan: I have two left.
- Rachid: May I buy one of them ('Sell one to me')?

Text III. D. (cont.)

Hassan: Then I'll have the money to buy new batteries (for my flash-light)./ Heh! it's 5:45. Put a big piece of wood on the fire. I'm afraid dinner won't be cooked today!

Rashid: It's already cooked. What else do you want? it

Hassan: Can't you see, there's too much sauce in the pot.

Rashid: Well, you are the one who put in a lot of water and too much oil.

Hassan: Let's take some of it out with the ladle and throw it away ('on the ground!').

Rashid: What a funny cook you are!

Text IV. A.     /The doctor/ on the phone with Mr. Omar.

Doctor:       Hello, hello, Mr. Omar, this is ...

Omar:         Hello, doctor. It's ~~been~~ a long time! It's really a shame.  
Did we do anything wrong? There is nothing that we can re-  
member ...

Doctor:       Not at all, Mr. Omar. Well, you know ...

Omar:         Believe me, my wife and the children don't ask questions about  
their brother Rashid whom they haven't seen for such a long  
time, but they keep saying, 'Why doesn't uncle come to see us  
any more?' .../ Were you out of town, Mr. So-and-so?

Doctor:       No, except on Sundays when I would drive a few miles out of  
town ('in the vicinity').

Omar:         Actually, I called you on Sunday, because you had not been  
around, but I got no answer.

Doctor:       How is business, Mr. Omar?

Omar:         Not so bad, thank God.

Doctor:       How is the baby girl, Amal? Are the children in good health?  
They are ('this is') a favor from God!

Omar:         Well, you are not accustomed to inquire about us from a  
distance, as a stranger (to us), so to speak./ Our ('that')  
home is your home, as always; (and) you know how we feel about  
you.

Doctor:       There is no doubt /about that/, Mr. Omar.

Omar:         Well, it's been almost fifteen days since we've been together.  
We shall be expecting you at 7:00 o'clock this evening.

Doctor:       God willing./ Say, Mr. Omar, don't you miss the young man  
/Rashid/?

Text IV. A. (cont.)

- Omar: You know how it is ('the whole truth'). We don't have a minute's rest ('we cannot enjoy a little while to rest'). Little Amal acts as though she were dying ('gives us signs of death') every day. She refuses her mother's milk and the (feeding) bottle as well. She keeps crying ...
- Doctor: Take her to the doctor, [all] children need medical care.
- Omar: We have nobody to take her to the doctor.
- Doctor: Can't her mother [do it] if you can't afford a home call? Dr. Bahluli visits with you quite often; he is a good friend of yours ('he loves you so much'), and he is fond of your children, so ...? !
- Omar: Well, God will provide. Life is all suffering. We are expecting you this evening.

Text IV. B.

The doctor, thinking to himself:

I'm beginning to see in what Mr. Omar says the things Rashid wrote me in his letter.... He [Omar] never complained to me or acted in the way Rashid wrote about. Rashid is right. When I myself was a boy, I used to observe that my father had two personalities--in the street, with people, he would always laugh and praise God and tell me 'son, go home, do your lessons and be a good student.'/ I was also clever. When I needed money, shoes or clothes, I would tell him [so] in the street when he was with his friends, and I found him happy [to have me do so]./ Yes! And at home, when my father would come, I wouldn't move or say anything ('would watch my arms, legs and tongue')./ Yes. It seems just yesterday, just like a dream! / I think that Rashid is going through the same experiences I went through fifteen or sixteen years ago. But I'm not worried about him. He knows what's best for him ('his own interest!'). However, I don't think I should hand over this letter I have in my pocket in person ('from hand to hand') to his father. He might be hurt or something. Let me read that letter again and see what Rashid means. (He reads the letter that Rashid sent him from the camp.) ... Oh, he does say 'I have no objection should you want to show it to father', so I'm going to hand this letter over to Mr. Omar this evening after dinner at his house.

(The telephone rings)

Text IV. B. (cont.)

Hello! Who's this? Oh, Mr. Omar, I was just thinking of you ... No. That's right, I'll be with you at seven ... Oh, all right, that's a good idea, too. I'll pick you up where you work, and we'll go together. Or shall we meet at our usual cafe at 6:30? That's a good suggestion ('that too is an opinion'). You'll find me there from six on. See you! /

(He thinks to himself)

Poor Mr. Omar, a very good man, straightforward, though not all that intelligent! ... He hasn't had anyone to advise him. The true situation ('truth') will be clear to me after I give him this letter. Rashid has asked me to be an intermediary between him and his father.

Text IV. C.

The doctor is getting ready to welcome Mr. Omar. He is giving orders to his maid Kanza

Doctor: Kanza, I'm going to ask a favor of you today ('I'm going to bother you').

Kanza: No bother at all, sir. I'll do anything you want, sir.

Doctor: Thank you; It's just that today a friend of mine is having dinner with me here. Can you come back around 4:00 p.m. to cook for us?

Kanza: With pleasure, sir. Everything (you want) will be ready.

Doctor: There is some meat in the refrigerator. Cook it the Moroccan way, with vegetables and sauce.

Kanza: I'll also make some salad for you, sir, with green peppers and tomatoes.

Doctor: Very good, thanks. Also, this person doesn't like soup mix from the bag, or canned soup, either. Make some soup, about three or four bowls with lentils, peas and cut meat.

Kanza: Better, sir, I'll make some of our light soup with noodles and potatoes. It'll be light.

Doctor: As you wish, Kanza.

Kanza: All right, sir. Don't worry; everything will be as you wish./ Do you want to use the silverware, sir?

Doctor: No, no, no! We are going to use our fingers as traditional people do. You'll be waiting on us if you don't mind staying. Then as soon as we have finished, you can go.

Kanza: My pleasure, sir. I'll be back at four o'clock.

Text IV. C. (cont.)

- Doctor: Here. [The gives her money], bring back (in your hands) a kilo of apples and one of bananas; (see) if there is no Ulmes [a mineral water] in the refrigerator; then bring two bottles.
- Kanza: There is still one and a half bottles [left].
- Doctor: All right, bring one bottle of Ulmes and one big bottle of Coca-Cola./ Is anybody staying with your children?
- Kanza: I'll leave them with my mother, and I'll go after them when I'm finished. Don't worry, sir.
- Doctor: I'll pay you five more DH's over your [usual] salary for the day. Also, beginning next Monday your salary will be raised by one DH; and I want you to come three times a week instead of two. Can you come on Mondays, Wednesdays and Fridays?
- Kanza: God keep you, sir. Yes, I will come without saying.
- Doctor: Well, you [should] go now [so as] to be back at 4:00.



Text IV. D.

Rashid and his father at the doctor's [the next day]

Doctor: Yesterday your father and I were watching that TV program you like, Rashid.

Rashid: Oh, yes, "Before the Exam" [you mean]. Some of the questions they ask (in it) are very important. However, sometimes the students do not show a real knowledge of the subject matter.

Omar: My son, I'm looking forward to the day when you, too, will be answering those questions, while the whole family will be watching you at home.

(Rashid glanced at the doctor before answering his father.)

Doctor: You know, Rashid, there are no more secrets. Your father knows everything, and the three of us are here to settle the whole question [once and] for all. Embrace your father and tell him whatever remains on your heart, and ...

(Rashid embraces his father).

Doctor: Mr. Omar, tell Rashid what we talked about last night.

Omar: My son, Rashid, I want you to surpass all those of your age. What's past is past ('the past is dead'). The reasons for your past complaints have been buried (under the earth). From now on, my son, you will be the head of the family ('house-owner'). Whatever you need to continue your studies, you'll get ('is available'); there will be no more worries to bother you (in the house where you shall be).

Rashid: Worries, Dad, never enter a house if they are not looked for. They never get into a heart that does not accept them. Dad, you must put some order in your life ...

Text IV. D. (cont.)

Omar: You are right, my son. Sometimes I myself was able to realize that I was wrong, but nobody would correct me ('make me aware of it'). Now I have my son Rashid who can tell what is good and what is bad ('his interests') for him and his family.  
(to Dr. ...): You see, I keep telling you to marry and have (your) children, so they can advise you ('because children always make their parents know') .... (the Dr. ... laughing).

Rashid: No, Dad, uncle needs no one to advise him. He can take care of himself, because he has a motto that goes:

"He who does not travel, does not get to know what people really are ('the truth of men')."